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WOODHULL & CLAFLIN'S WEEKLY.

PROGRESS! FREE THOUGHT! UNTRAMMELED LIVES!

BREAKING THE WAY FOR FUTURE GENERATIONS.

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DANÆ.

BY E. G. HOLLAND.

I.
To Acrisus had the Oracle told,
That the son of his daughter, with enmity bold,
Should slay him before he was very old.

II.
In a tower of brass he placed his daughter,
And her faithful nurse he also brought her,
And thus displayed his cruel hauteur.

III.
"From all lovers now my Danæ,
In her brazen tower shall e'er be free,"
Said the Father in his victory.

IV.
But Love in the god-like cannot be stayed
When drawn from its fount by the beautiful maid,
And it is of no terror or blinderance afraid.

V.
Jove had once seen her. He into the tower
Came down in the drops of a rich golden shower,
And, thus in her bosom his essence did pour.

VI.
Hid thus from the world, unseen by her friends,
Is the soul God inspires for his own dearest ends,
And in their lone cells his golden shower sends.

VII.
Passion celestial no brazen bars stay—
From the will of the brave there opens the way,
And the triumph of hearts is sweeter than day.

Mrs. Blanchard, recently appointed a Justice of the Peace in Maine, is called in her commission, "Ines A. Blanchard, Esquire."

THE "LOST WOMEN" OF FIFTH AVENUE—
DRESS REFORM.

Societies for Ameliorating the Condition of the Wealthy.

The Modern Representative Woman a Worker.

DRESS REFORMERS.

Effeteness a Disease, and a Remedy.

BY EMILY VERDERY.
(Mrs. Battey.)

"The 'Lost Women' of Fifth avenue! Who can they be? Whom do you mean? I thought Fifth avenue was a perfectly respectable thoroughfare; that 'lost women' lived only in the 'down-town' wards, and promenaded mostly on 'down-town streets.'"

Soft, my dear lady, Celia Burleigh tells a good story of Fifth avenue, illustrative of what I mean by "lost women," and Celia Burleigh ought to be good authority. She says: "Evidences of some discontent with an aimless life have appeared even in Fifth avenue, New York. For instance, at a fashionable party, a few evenings since, a beautiful young woman turned sharply upon an elderly dowager, who was prosing about the Magdalens, and the hopelessness of doing anything for these 'lost women,' with the assertion, 'I know a class more hopelessly lost than they. We fashionables, who murder time and squander money, and lead women to become Magdalens that they may dress like us—why does nobody send missionaries to us?' The bitter intensity of the utterance was eloquent of bitter impossibilities. No doubt there are more ways than one of being lost. The syrens are not of one class, or confined to one locality."

Now, that beautiful young woman was "not far from the kingdom of heaven." She uttered a great truth, whether she knew it or not. She made a demand for a great soul want I hope and believe many feel. The demand for a teacher and leader who would guide her to better things and higher aims than the squandering of money and murdering of time in personal adornment. But let us look deeper than the surface of things. Why do women—most women, at least—who have the means, live so aimlessly, or do they really live aimlessly. I assert that they do not. They live to please the opposite sex. Popular opinion among men has heretofore been against the useful woman, and for the ornamental woman. Even now, with all the affected admiration they express for the business and working woman, bring the matter home to them, and not one in a thousand is willing for his wife or sister to be, or *seem to be*, a working woman. They may be willing for them to be so, but at any rate it must be *sub rosa*. They must dress and act just like one of those beautiful dolls who made the eloquent protest and appeal Celia Burleigh has recorded for us. What man would be willing to see his wife or sister appear in the streets of New York in the semi-masculine dress of Dr. Mary Walker. He would declare it was immodest, while his wife and sister expose more of their bust and arms every evening they attend a ball or soiree, and more of their lower limbs every time they cross Broadway, or get in or out of a stage than Mary Walker would or ever does. Not that I would have all my sex dress as Mary Walker. But can we not strike some reasonable *via media*, some sensible compromise between the bewildering profusion of ornament we have been assuming for several years past, and an affectation of manly severity proposed by some of the advocates of American dress reform.

Circumstance is not an unspiritual god. Circumstance, rightly used, is a most elevating and spiritualizing thing. What is proper and beautiful though under one circumstance is just the reverse under another. What should we think of a woman who made her appearance in one of these elegant

court costumes lately displayed at McCreery's grand opening at her breakfast table or at a family dinner. But I am not one of those who think such dresses should never be worn. At a full-dress evening concert, a Presidential levee, a reception or a grand ball, worn by a lady whose wealth would warrant the expenditure, such a dress is entirely appropriate. Indeed, it is a duty in such ladies, as well as in our dramatic and musical *artistes*, whose incomes warrant the outlay, to make such purchases, as an encouragement to the artist who designed and the artisans who executed them. But pray let them be worn by the proper persons at the proper places. Nilsson should sing her "Angels ever Bright and Fair" in such robes. They would grace the persons of Montaland and Janauscheck. Seebach should personate Marie Stuart in such costumes. Victoria Woodhull and Tennie C. Claflin might wear them at an evening reception at their "House Beautiful" on Thirty-eighth street, but they would have more practical common sense than to don the gorgeous wonders for service at their banking house on Broad street. There are a few women among our millions who could appropriately wear such dresses at the right time and place. But the dress reform we need is, to teach our sex how to properly estimate things. Let us give women higher aims and dress will take care of itself. If those "lost women" of Fifth avenue had something higher than the admiration of the opposite sex to live for, they would not squander time and money for useless ornament. When we have educated our daughters of wealth to use that wealth in the same way we would have our sons, then they will no longer be mere butterflies of fashion. I know one young gentleman of high social position in New York, the heir of half a million, who employs his time behind a desk, managing the entire business of an educational department in a large publishing house. He will devote his life probably to this noble object. It will add to his wealth, of course, but that is not his primary object. He lives for a higher purpose, but does not neglect the details that will secure moneyed success. Life to him is, and will be earnest and real. He will leave some "footprints on the sands of time" to guide future generations. He is always neatly dressed. He is never overdressed.

Now, why cannot

WOMEN WHO INHERIT HALF A MILLION

devote themselves to just such a business? Would it unsex them to go down to their place of business every morning in a neat business suit, open letters and read them, direct their clerks, correspondents, printers and various employees, and at a certain hour return to their homes, make a sensible toilet for dinner and tea, go to the opera, concert or theatre, attend a ball occasionally if they chose, and be ready for business next morning just like my young gentleman friend? I think not. Moreover, a woman so sensibly and nobly occupied would need but few suggestions with regard to how she should dress. Her occupations would suggest her dress, and her dress reforms would be easily conducted.

THE ROOT OF THE MATTER

lies right there. Wealthy women are educated to be idlers, and those idlers set the fashions for all others because they have the most money to spend, and modistes and designers tax their ingenuity to please them by inventing costly extravaganzas.

But let us not be uneasy or alarmed. Dress reform must and will come. Why? Because the modern representative woman is a worker. The masses of American women are workers, soldiers, fighting in the battle of life, side by side with men. To these workers we look confidently for dress reforms. The piteous spectacle we now too often witness, of women trying to do their work in shop coats and caps, and along the street, in befuddled and disheveled, and pocket and pantered dresses, must sooner or later cease to offend our sight. The common sense of most will demand that fashion designers and artists shall produce

BUSINESS SUITS FOR OUR NEW WOMEN.

Already have McCreery & Company announced that they

will make a specialty in this line at their next opening, which comes off at an early day. Cheapness, beauty and utility combined should be requisite in business suits for working women. The skirt should be moderately short—short enough to escape the mud of the street. I would not object to an over-skirt, provided it was not too much trimmed. A jacket or short blouse with side pockets would be found both convenient and pretty. All flouncings and ruffings should be rejected. A moist day ruins their appearance. Flat plaitings and folds are better when the dress is trimmed with the same material. Flat galloons and braids of alpaca worsted are durable and beautiful. Substantial buttons of good size look sensible. With such a suit leather boots should be worn, and buck or dogskin gauntlets. The hat should be of felt, trimmed with flat bands of velvet. No feathers, flowers or laces should be used in trimming. Nothing in fact that would be rendered limp by a moist day. Plain linen cuffs and collars are the only "lingerie" tolerable with such a dress. As for material, cloths, serges, merinos, winseys and Empress cloths are all excellent. But for black goods the Buffalo brand alpacas, the beaver mohairs, and a new fabric, the Turkish sable brilliantines, are preferable to all others. The first of these fabrics, the Buffalo alpaca, has become the popular dress of the million all over our country. It is at once beautiful and economical. Being finished alike on both sides, it is easily turned, and cuts to advantage. A pattern makes a dress, trimming and all, and it is at once cheap and elegant. Black has become almost a national dress with American women. In this they display their good sense. Every style of beauty or plainness looks well in black, and then it is always in the end the cheapest dress.

A SUIT OF SABLE BRILLIANTINE,

or beaver mohair, made up with velvet or satin trimmings, is actually glossier and more showy than "gros grain" silk, and it does not cost so much by one-half. Such materials enable the business woman to always make a good appearance at a moderate cost, and to these sensible business women do we confidently look for our needed dress reforms. They will be the missionaries who will preach practical sermons to the "lost women" of Fifth avenue, the unhappy illers of upptendom.

It has been suggested by some satirist that we need societies for the amelioration of the condition of the rich. Truth is the severest satire. The truth is, the wealthy are really more in need of reformatory institutions and associations than the poor. Especially do wealthy women need such aid.

We educate, but our education tends to over-discipline, while in reality women need expansion. They have been trained to cramping conventionalities until they have become almost imbecile. But the remedy will come in the very effiteness which this over-training induces. We are but a century old. We have had but one great war upon the soil of the Western Continent. When we shall have reached another cycle of our existence as a people, there is no telling what lessons we will have learned. Woman will take a different position in the history and governments of the new world to what she ever did in that of the old. We are now in a transition stage. Our dress, manners, drama, amusements, religion and philosophies, are all as crude as our people. We are engrafting much of the civilization of the Past upon our Present. As a people, we seem to be making an effort to make our motto, "Je pseude le bien ou je le trouve." Errors we will doubtless commit. Mistakes must be made. But order will spring out of the chaos, and among the various reforms made in our modern progress, dress reform will come as a sequence to the inevitable position women are bound to take in the future of the Great Republic.

MAN'S RIGHTS; OR, HOW WOULD YOU LIKE IT?

BY ANNIE DENTON CRIDGE.

DREAM NO. 7.

My noble husband has just delivered himself of the following speech:

"There you are! Up again at midnight! Another dream, I suppose! Well, this is becoming quite a serious matter! You will forget your dreams if you don't write them down at once! Indeed! These are Woman's Rights times with a vengeance, and no mistake, when I cannot rest in my bed at night without being disturbed by my wife in this manner!

"Now I will give you a little of my mind: You are a dreamer, and nothing but a dreamer, and henceforth you may rise fifty times in the night, or you may sit up all night to write your dreams if you choose; but you shall not do it at my cost. I believe in Individual Sovereignty. You shall go to some other room."

"All right, all right, my dear, amiable husband," I replied, with a good-natured laugh, at the same time taking up my paper, pen and ink, putting out the gas and quietly making my way to the sitting-room. So here I am, all alone. Henceforth if I should have any more need to write in the night here I will come at once; my dear, good, abused husband rest in peace!

But I must relate my dream in which I again found myself in the before-mentioned city, and in a gentleman's dressing-room. Before a large mirror, which appeared to be let into the walls, and which reached from the top of the room to the floor, stood a little gentleman in his long night-dress, his hair full of curl-papers, for the quantity of paper greatly exceeded that of the hair. As I was noting the beautiful need-

work that profusely trimmed his night-dress, and which, I perceived, had been done by his own delicate fingers, like the strange incongruity of dreams, there began to move into the room, one after another, a great number of gentlemen in their long night-dresses and abundant curl-papers. As I stood on one side, I found that they were entering a large assembly dressing-room, as large as the reception-room of the White House. I observed, too, that on every side and down the centre of this room were arranged, side by side, all necessary articles for a gentlemen's dressing-room, as if the contents of a few score of small ones such as I had just seen had been consolidated and rearranged with reference to the maximum of convenience and minimum of labor. What elegant night-dresses, I said to myself as they passed! And yet, though I admired them in the abstract, I felt something, I am sorry to say, akin to contempt for these gentlemen whose forms they covered.

One fat gentleman so loaded down with avoirdupoise as to suggest by his breathing a little steam engine, the wonder of my childhood days, named "Puffing Billy," came waddling along in a night-gown having four ruffles round the lower portion and tucks innumerable. He had very little hair. I then confidently believe that in half an hour every hair on his little head could have been counted!

Each gentleman as he passed me, and seemed to be in his accustomed place, carried in his hand a pair of corsets and a long, black something that looked to me very like a horse's tail. The corsets I could comprehend; but what were they going to do with these horses' tails? Then another puzzling feature of this strange scene was that where they did not carry these appendages they carried an armful of tow, or sheep's wool, or what looked to me very like these substances.

By-and-by all seemed to have entered; for the doors were closed and those night-gowned gentlemen, attended by young men whom they called their servant boys, or dressing boys, prepared to dress.

There was a something in the countenances of these gentlemen that impressed me very disagreeably. Almost invariably their skin was spotted with yellow, and, as a whole, looked dark, dried and unnaturally shrivelled. Two exceptions to this rule were so grateful to my love of the beautiful that I lingered round about these two gentlemen some time. These two I had observed on entering the room, as they carried no corsets in their hands; and the diameter of their waists suggested the idea that they would form models for the men of that world as excellent as the Venus de Medici does for the women of this world.

But what a scene that dressing-room! what a medley! what confusion of odors as the dressing progressed—of perfumes, grease, pomatum, powders, rouge, hair-dye, and I know not what other substances for cleanliness and hygiene!

A servant boy whom I had seen standing at the head of the room with a something in his hand—I had not observed what—here sounded a gong; and in an instant the hair-dressing commenced. Then I perceived for what were designed the supposed horses' tails, also the tow, sheep's wool and several other strange, dark masses which had seemed wholly inappropriate, for anything connected with the toilet; for lo, all these were mounted on the tops and backs of their little heads, making them look as if they had exchanged their own heads for those of horses, minus the dignity usually appertaining to those animals. Oh, sad sight! said I to myself; oh, terrible result of man's degradation!

This gear on the head and its adjustment consumed considerable time; and as it progressed I felt a strange, stifled sensation, caused, I presume, by the numerous odors of that assembly dressing-room.

Then twelve men entered the room carrying before them on waiters a number of small white cups, some containing white, others red or pink powder; also, several small, broad silvered knives and sundry tiny brushes. "Ah, here comes the porcelainists! Here are the porcelainists!" I heard several voices exclaim with a pleased flutter, as with small brushes they were painting their eyebrows.

Simultaneously as they entered twelve gentlemen took seats together in the centre of the room—twelve blotched, wrinkled, yellow faces! I looked at them, then at the twelve porcelainists, and then at the cups, into which was being poured some liquid from a bottle. What can be the meaning of all this? I asked myself in astonishment; but the mystery was soon explained; for like magic the small knives in the hands of the porcelainists transferred the contents of the cups to the faces of the twelve gentlemen sitting in a row. Over the forehead and cheeks, over and round about the nose and close to the corner of the mouth went the knives, covering up ugliness instantaneously. In ten minutes the twelve faces reminded me of the little porcelain dolls sold in our stores.

"You must not laugh, or romp, dear gentlemen," said one of the operators; "you will mar your faces; guard against all emotions, as well as against any other agency causing sudden and extreme movements of the features; for by allowing such movements or emotions you would cause the porcelain to crack and spoil it completely. Don't move, please, for a few minutes; it takes a little time for the porcelain, after being laid on the face, to dry thoroughly." Were obediently the twelve faces kept exactly in one position. During the operation quite a circle of half-dressed gentlemen had gathered round.

"Beautiful! beautiful!" I heard them exclaim: "Sweet! pretty!" said one; "Delightful!" said another; but I thought contemptuously. "I would like to suspend you twelve be-

tween heaven and earth as a spectacle to gods, to angels and to men!"

One of these beautiful (?) twelve, who evidently was suffering from a bad cold, here began to sneeze. Dear, dear! how he did sneeze! and as he sneezed the porcelain began to crack in several places, and small pieces fell to the floor. Oh, hideous sight!

But hark! the gong sounds again. (How I do hate a gong), and then a hundred corsets, embracing as many gentlemen's bodies (including the elect twelve, who were prudently conserving their new faces) were subjected to superlative pressure. Tight, tighter and yet tighter were they compressed until not only the faces of the attendant servant boys, but those of the gentlemen being laced were red with the effort. As the lacing progressed the respiration became more difficult.

But what next? the gong sounds again! "Dressing the feet!" Why, the man calls out this as he might the figures of a dance! [What absurdity there is in dreams!]

Then I thought I was greatly puzzled while I wondered I had not previously observed that some of these gentlemen wore on their feet what (for want of a better name) I shall call a *foot-vice*. This was a curious apparatus, with straps and buckles, worn on the feet during the night for the purpose of moulding the foot into a rounded form. This result had, in a few instances, been so completely obtained that the sides of the foot were rounded over and almost met on the under part of the foot. Of course those who had servant boys required them when dressing their feet; and when the *foot-vice* had been used two servant boys were brought into requisition, one of whom kept the foot in its rolled condition while the other commenced to introduce the foot into the gaiter. This was a difficult feat, for it required a long time and several trials before completion.

But I am weary; perhaps sleepy; so I shall not attempt to describe the numerous divisions of the toilet indicated by that terrible gong; the putting on of "Grecian bends" was one. May I never see such a sight again! No wonder that when dressed their coat tails projected at an angle of forty-five degrees!

Never shall I forget when the gong sounded for the false teeth to be introduced into the mouth; for it seemed in my dream that there came to me at the same moment the power to see and examine the internal organs of every gentleman present. In all who wore corsets (and there were only two gentlemen who did not), I saw that the five lower ribs were contracted, and in some cases over-lapped; that the air-cells in the lower part of the lungs were rendered inactive by compression, and that in consequence of the sympathy existing between all organs of the body, there was very observable either positive indications of disease or great weakness. One young gentleman, who had been originally healthy, I perceived was paralyzed in his right arm, and very shortly would be paralyzed on one side of the body from the use of the *foot-vice*; and that the waist, though originally of proper circumference, was gradually approaching that of the wasp.

Then, as previously in a former dream, I looked into the spirit, saw the links connecting the body with the spirit, and as by a glance was enabled to go back in time by means of these links through several generations of ancestors. Carefully and accurately past ancestral endowment—physical, moral and mental—were compared with those before me, especially were the co-relations of parts observed; and I perceived that it had come to be a fact, indeed, that these gentlemen, at least, were inferior to woman.

Oh, saddening realization! Oh, poor, silly butterfly men! Verily in this land man is inferior to woman!

Thus was I sadly meditating when the scene changed and I found myself in the home of Mrs. Christiana Thistlewaite, with Mr. Johnny Smith and Mr. Sammy Smiley as her guests.

"Dear friend," she said, taking my hand; "I am very glad to see you; do you know that I am a convert to 'Man's Rights'?"

"You!" I exclaimed, with great astonishment.

"Yes; I am convinced that the demands of the Man's Rights Society are founded in nature."

"But how has this come to pass?" I inquired.

"I will tell you, dear friend," she replied, as she took a chair near me, still retaining my hand in her own. "You remember the *Sheepman-Yellow-Green Protest*; also the *Delirium Protest*?"

"Certainly."

"Very well; I read them over carefully, and was dissatisfied. I saw that they would not bear the light of day for an instant; then I tried to find better reasons for denying to men their claimed rights. I gave my best thoughts and attention to the subject; and to make a long story short, as the result of that thought, here I am a thorough believer in *Man's Rights*. So you see the *SHEEPMEN-YELLOW-GREEN PROTEST* and *DELIRIUM PROTEST* have done more good, in one case, at least, than the silly men who penned it ever conceived."

I commenced to express my delight at the change in her sentiments, when she remarked: "But you are very sad, my friend; you show it in every lineament of your face." Then I thought in my dream that I related all I had witnessed in the assembly dressing-room, dwelling very minutely on the peculiar and diversified ancestral endowments handed down from generation to generation, and the culture or expression these had received in each, and finally the conclusions forced upon me of the real inferiority of man to woman.

"Don't be cast down, dear friend," replied Christiana

Thistlewaite; "you worst specimens of the present more than of the past; know that this is a some inferior, but I am only one race, race; and I am a waist-vice, their c for they all form s tors that in less t ants will be swept must give place to beautiful law." A handsome room in dred persons of b friend," she said, men." I did so brain, of each s time for many gr mental and spiri to generation w heritage, and ce the results obta and as I follow added growth, Here was no it ineffaceable we ties and capabi of the present lion of rges.

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Oct. 22, 1870

There is a great deal of talk about the "Woman's Cause" and the "Woman's Rights" movement. Some of the most ardent advocates of this cause are the "Woman's Cause" and the "Woman's Rights" movement. Some of the most ardent advocates of this cause are the "Woman's Cause" and the "Woman's Rights" movement. Some of the most ardent advocates of this cause are the "Woman's Cause" and the "Woman's Rights" movement.

THE PREACHER OF THE PERIOD.

I'm a preacher of the period, and a suit of black I wear,
With a high collar and a meditative air.
Not that they're not my forte, and such I introduce
As a part of my sermon, for I sound upon the goose.
My voice is raised against progress, and I sing every term, too;
I'm a preacher of the period, and my text it must be new.

I preach at aspirations as products of the moon,
But for an end, I preach to the d-d-olite moon.
The future is a thing of the future, and I'm not sure
As to the future, for I'm not sure of the future;
For when I preach, I preach, I preach, I preach, I preach;
With a voice that is heard of, and of rolling up my eyes.

Of course, you know I would never do by any means to shock
The tender nerves and feelings of a fashionable dock.
So I don't mind of fashion and the topics of the day,
Jim Fisk, Vanderbilt, the ballet or the play.
I never on the street side, let that be false or true,
For a preacher of the period must have always something new.

The negro man-and-brother can't be run into the ground;
The future is a thing of the future, and I'm not sure
As to the future, for I'm not sure of the future;
For when I preach, I preach, I preach, I preach, I preach;
With a voice that is heard of, and of rolling up my eyes.

WOMAN'S FREEDOM AND THE MARRIAGE RELATION.

Whatever of hero worship exists in the emotional nature of the writer is directed toward those men and women who dare to speak out their best thoughts, regardless of the stereotyped opinions of society—those who speak out boldly what they believe to be true, and are willing, if need be, to die in defence of it; nay, more, to live for it, and by their lives to prove its excellency to the world. This is oftentimes harder than dying. Therefore, on reading the articles of Mr. Andrews and Mrs. Norton in the WEEKLY, so boldly attacking both the reasonings and the prejudices of refined society on the subjects of marriage and the sexual relations, I could not but feel admiration for those who thus dare to discuss subjects upon which rest in so large a measure the destinies of coming generations, but upon which the prudish mock-mo-esty of the present age obliges all who dread notoriety to keep their lips closed and teeth clinched.

Like thousands of other women, I am weary and heart-sore at sight of the domestic infelicities around us, and shudder with them at the miseries entailed upon childish humanity in consequence of ill-conditioned or thoughtless parentage. I have pondered long and earnestly on these subjects in all their phases, and am an ardent advocate of the removal of all arbitrary distinctions in law and in social life between the rights and privileges of men and women. This recognition of the equal rights of the sexes is inherent in my nature, and has possessed me from my earliest recollection. Ever since childhood, the word *dependence* has been hateful to me, and whether married or single, I have always held the means of support within my own hands, through my own manual or mental labor. I speak thus personally, that my conclusions on these very important subjects may not be entirely without weight, and to show that they do not come from a mere novice, or a recent convert to the doctrine of Women's Rights.

Then permit me to say at once, that I hold the statement to be incorrect that perfect freedom accorded to woman will necessarily involve the abrogation of the marriage relation, and that the advocates of the Woman Suffrage movement understand this, though they ignore it or try to do so. For myself as one, I deny this emphatically. That freedom to woman will quicken her intellect, rouse her to action, give her the strength to resist the tyrannies of masters, who call themselves husbands, and give to women a consciousness of right to their own persons, their children and their property, I have no doubt; nor do I doubt that it will lead eventually to a squaring of that circle of which man has hitherto been both centre and circumference, represent-

ed by the wedding ring. Now if making things fair and equal between husband and wife is abrogating the marriage relation, Mrs. Norton is right in her assertions; so, also, is the marriage relation necessarily one of ownership on the one side and servitude on the other. But I deny that marriage is in its essential nature, incompatible with the perfect freedom of both parties, limited only by mutual concessions and the law of right doing. The present difficulty lies in this fact, that neither men nor women are as yet generally educated so as to comprehend the conditions of true marriage, or are even born so as to be able to fulfill them; for, as Mr. Andrews says, the original sin of physical, mental and moral imperfection and disease, is rife, more or less, in all of us; and the education to which both boys and girls are usually subjected is calculated to foster rather than check and root out these imperfections.

Just now the whole civilized world is in a transition stage. Women, as well as men, are in a condition of incipient revolution. During the commotion necessarily attendant on the inauguration of this Woman's era, there will necessarily be some arranging and re-arranging of the social relations. If husbands insist on remaining absolute masters, if they will continue to play tyrant, unmindful of restlessness and chafings, some of their slaves will run away. Who is to blame? Every husband has dispensing powers enough to nullify the unjust laws his sex has made against women, so far as his own wife is concerned. If he has not good sense enough to exercise this dispensing power, and show by his magnanimity that he is a true man, he must take the consequences.

It is for men to say how long this unsettled, this transition-state shall last. When the amended laws shall have made all things equal, and still further on, when a coming generation of men and women shall have been rightly born of willing mothers, and then educated in freedom and respect for mutual and universal rights and duties; when woman has learned to be self-supporting, partly because man will have learned to account her labor in the household and nursery as worth fully as much as his in the field, or workshop, or elsewhere, then few marriages will be made except from right motives namely: mutual attraction, arising from compatibility of organization and agreement of taste and sentiment. To persons capable of it, this will engender a still higher love, a soul union, which alone constitutes a marriage made in heaven.

The picture given us (no matter from what source it may have been derived) of our first parents in Eden's garden, is typical of what every marriage should be—a perfect and perpetual union of two pure beings, for the express purpose, first, of being helpmeets to each other, in promoting each other's daily growth in physical and spiritual excellence and happiness, and second, to perpetuate their accumulated and doubled virtues in the persons of their offspring. Now, it is not that this dual and dual and tripled and perfected life is abnormal and unsuited to man's nature; it is man—I speak generically, including woman—who, in his present stage of development, is not prepared to realize its refined and exquisite blessedness, until he becomes "lord of himself", of his passions and affections; until reason reigns supreme, there will be jars and discords in family relations, so much so that some people will propose to abolish them altogether. It is, indeed, a sad truth, that at the present time few men or women are capable of being true husbands or wives, and fewer still are fit—especially among men—to become parents.

In view of these facts, it is scarcely to be wondered at that scientists like Mr. Andrews propose, as a means of doing away with the disease and deformity which exist in humanity's ranks, that only very fine blooded specimens of human animals shall be permitted to reproduce their species. But the maker of this proposition puts an effectual negative on it himself when, in the closing sentence of his article, he says: "Man is an animal, but he is more than an animal." Ah! yes. It is not the perfection of our animal natures alone that constitute us men and women, it is the reproduction of souls, rather than bodies, which is the most important work of human parentage; and, while we most devoutly believe in and plead for "sound bodies" for sound minds to dwell in, yet we believe that we but echo the thought of many women who read that article: "What matter if the father of my child be an inch or two below or above the policeman's required height; let him be less perfect in form than the Apollo Belvidere, and I care not much if he be less captivating than George the Fourth, the handsomest man in Europe of his day; but oh, let his heart be filled with truth and honor, with hatred of wrong and courage to defend the right, and let his soul be ever reaching forth with my own after the good and the infinite."

Then, again, I think the hearts and minds, too, of most people will revolt at the idea that the function of fatherhood is limited by the procreative art. The man who has a right conception of the grand privilege of fatherhood, will make his influence over his unborn child potent for good during the whole period of gestation, as it is now, alas, too often for evil. Only by daily and loving presence and ministrations to the mother's needs does a man rightly earn the honorable name of father; and hence the truth and necessity for monogamous marriage relations for the highest development of humanity.

Yes, we are animals; and this animal nature is not to be despised, but most carefully cherished, provided for and protected. But let us never forget that we are more than animals, and that the spirit within us is the Living God, whose temples these bodies are.

ELIZA B. BURNS.

THE RAILWAY CONDUCTOR.

The midnight has long gone by,
The cocks have begun to crow,
When weary and worn, with lathering step,
Home doth the conductor go
To sleep six hours to refresh his powers,
For the body needs rest, you know.

Scarce have the six hours elapsed
Ere the clothes are donned again,
When back to his car he patiently goes,
Or fasting and in the rain—
For a moment late would seal his fate,
Or lessen his weekly gain.

On the monotonous road
Backward and forward he rides,
With curses and growls of a heedless crowd,
And his time to make heedless—
He must take his chance at a dusty crust,
For he's hired to ride—and fast.

The wife and the children home,
Poor father, you seldom see,
For their waking hours are your sleeping time—
No time for mirth or glee:
Home joys you must spurn, their bread to earn,
Bread of the bond, not free.

Ride on, oh, conductor, ride!
Life's but a devils way,
Thou' hard is thy fate in this selfish world,
It will not be so away
In the spiritual car, the wages, by far,
Exceed twelve shillings a day.

SOUTHERN CORRESPONDENCE.

The facts communicated in the following letter are of a kind which are coming to abound with hundreds and even thousands of refined and intelligent people. There have probably been psychological facts similar to those in all past time; but the publicity given to the subject by Modern Spiritualism, and more than all the refining of the Collective or Societary Human mind, preceding the rising of Humanity to a higher level of development in the next Grand Social Stadium, now render these experiences especially common. Those who participate in them should communicate with each other. We regret that our Southern correspondent has not authorized us to use his name with the public; but withholding the name we commit no breach of confidence in printing the body of the letter, and its evident sincerity and great interest seem to demand it:

WASHINGTON, D. C., Oct. 4, 1870.

MESDAMES WOODHULL & CLAFLIN:

Dear Mesdames—Permit me thus to present my name to you, and respectfully claim the privilege of a common brother, so far as to ask you two sisters to bear my name in remembrance and see if it shall occur to you, or either of you, in any wise connected with your future visions, revelations, etc.

In this request I am no trifter. On the contrary, having experienced certain visions and other revelations more remarkable than I have ever read of occurring to incarnate man, and perceiving that similar revelations are occurring to your minds, tending to lead you in the elements of enlightened progress, and believing that these phenomenon emanate from the same prime source of intelligence, and are purposing results to the common good of humanity, I am disposed to believe that our future labors are to the same grand end though they may lie in different fields.

The first of these visions, etc., occurred as early as the first week in the month of February, in the year 1868, while I was alone in my room in the city of Savannah, State of Georgia. Since then, from time to time, other visions and revelations have occurred, accompanied by certain ocular demonstrations, leaving me very little grounds for doubting the agency of some superhuman intelligence, which, as I conceive it, can only purpose good to mankind.

My first vision passed before my clairvoyant view, as I now regard it to have been (I being in my normal condition and wholly awake), in a sort of panoramic character, yet seeming to be more real, and continuing for over three hours.

Subsequently this remarkable vision was explained to me by an audible, comprehensive articulation in the sounds of my native language, from an invisible Intelligence who seemed to be conversant with the mysteries of the future. And though I have repeatedly spoken of these things to my family and friends I have felt, and still feel, inclined (in connection with my name) to keep them from the public until I shall have more maturely compared them with the signs of the times.

I was not, nor am not, what is known as a Spiritualist; nor had I, up to that time, informed myself upon the theory of this dogma; nor am I a member of any sect, order, or society whatsoever, being wholly unfettered in religious and other thought.

Within the last month I have become a reader of WOODHULL & CLAFLIN'S WEEKLY, and noticing that your "fundamental propositions," as well as many of your advanced ideas are in consonance with what has been so clearly and sublimely foreshadowed and portrayed to my mind, I feel impressed to thus communicate these facts for what they may be privately worth to you.

The reformation which you predict and advocate has been repeatedly clearly revealed to me; but to what exact purpose I am thus instructed I do not fully comprehend; yet, an invisible Intelligence undertakes, from time to time, to instruct me to what purpose all these things are being so forcibly presented to my mind. But, for the present, it suffices, if, indeed, this communication will suffice anything, that I place my name in your minds, thus connected with what seems to me to be unerring prophetic revelations as to the future habitation of this planet. And as you are, like myself, earnest seekers of Truth, and would unravel mysticisms, and reconcile differences to the supremacy of human intelligence—human happiness—I would, as Supreme Intelligence will inspire me thereto, be placed *en rapport* with the Lights reflecting your progressive minds.

May God be with and sustain you in the cause of humanity to a great and glorious work. Amen.

An observer says that "Children are not so well behaved since the mothers have taken to wearing high-buttoned boots." This is supposed to be a jest on the disease of slippers for speaking purposes.

THE SIXTEENTH AMENDMENT.

What are the Duties Woman Owes Herself;
and what does she Owe to Man?

NO RESPONSIBILITY WITHOUT FREEDOM.

Compelled Honesty and Loyalty only Dishonesty and
Disloyalty.

GREATER FREEDOM INSURES MORE VIRTUE

Principle Must be the Basis of all Virtue.

"Charity begins at home," is an axiom that has been acknowledged by the great and good of all ages and climes. Even in semi-barbarous times the signification was of considerable force; but as centuries have rolled away its pertinence has become with each of them more explicit and sharply defined. Rendered in different language and applied specially to humanity, it would mean that whatever it is good for a person to render to others should first be rendered to him or herself. In fact, a person cannot be just to others without self-justice lies at the foundation of it.

Viewing the Woman Question from this standpoint, what are the aspects it presents the present for its consideration and solution? In the first instance, woman must first be true to herself before she can be true in any sense to man. The possibility of woman being true to her own nature depend wholly upon her capacity and her right to freedom of choice in all things that relate specifically to her as woman.

We examine the course society and its customs have laid down for her to follow, and vainly endeavor to find the first instance wherein woman has positive, determining power. She is born, and in childhood, is nurtured, and in youth is educated, not for herself, but for man; this process completed, she is then bound, soul and body to him, by bonds which, prove they never so obnoxious, she may not be released therefrom except after having performed some atrocity of which the law can take advantage to forever after put a blight upon her. Whatever aspirations she may have, whatever ambitions may have birth within her soul, whatever intuitions may spring from her warm, generous-natured heart, they are each and all circumscribed by this formula of growth, which has been so rigorously insisted upon.

The first duty, then, that woman owes herself is, to demand for herself her right to freedom, without which there can be no individual responsibility. Government existing everywhere gives to its respective subjects its different degrees of freedom, ranging from that in which the voice of one man is the law of the country to that of republicanism, in which the voice of all men is the law of the land. The only difference between an absolute monarchy and republicanism, so far as they apply to woman, is, that the first is the "one man" power, while the last is the "many-men" power, in both of which woman is as complete a subject, without power or the right to appeal from power, as men are under the absolute monarch.

Woman, then, under a republican government, is under an absolute monarchy. It does not matter that there may be—that there is—a difference in the kind of power exercised, or in the stringency of the laws that were and are in force—the principle is the same. What kind of freedom is it that a people has by suffrage, compared with that enjoyed by right? In this question there is contained all the advantage there is to be gained by self-government. There have been monarchs in the past under whom the people enjoyed as much freedom and equality as woman does under the republic. If she has any power in or over government, it is obtained by her personal power as woman over man; this same power has been possessed and exercised in all ages and nations. There is, then, no difference in principle between the absolute government now exercised over woman and that which was exercised over the whole people ages since. From that power and rule, man has freed himself, but his sisters still linger under its baneful influence—baneful, because it militates against her obtaining individuality. When woman obtains the same kind of freedom and exercises the same rights that man does, she will begin to live for the same ends that man does. At present marriage is the all in all for woman. It is the end of woman's individual existence, instead of being, as it should be, a means to a still greater and more glorious consummation. Whatever greatness man has ever attained, it has been gained by the exercise of his individual powers; his adapting his acquirements to some grand practical and general result. Had there been some lesser object for him to generally consider the end of attainment, there would have been much less of progress for

the world. Now woman is naturally more intelligent—more perceptive than man, and therefore, a better person than the real requirements of the ages than he is or can be. She would, under equal circumstances, more inventive than he, while he would be better adapted to working out her intentions.

It would be an instructive lesson, were all the great attainments made by women analysed to find which were made by her as the woman and which by her as the wife. It has been the free women that have been great, or those who, by nature, could not be subjugated, even by the marriage contract. It is proverbial that husbands do not wish their wives to become conspicuous, even by great actions. They wish to ever remain the "I am." Greatness brings honor and homage, which men cannot endure to see paid by others to their wives. In this practice they deny that they have confidence in their wives. When wives are brought into active contact with the world, it has been, and still is to a great extent, the rule to consider her as "abandoned." In fact, men make it their special duty to attempt to stigmatize all women who move outside of the specific circle of the wife, as "common women." If they were to be judged by the same rule, it is much to be feared they would generally be found just what they endeavor to make it seem that women are.

It is this difference in the rule of judgment that obtains between man and woman that must be eradicated. One law for him and another for her cannot be much longer exercised. It is not that woman, in demanding freedom, desires it that she may make use of it in the same directions man does his freedom. With her delicate sensibilities and warm-natured, devoted soul, absence makes those whom she loves still "more" to her. It is not within her to be dissolute when not under the personal influence of home. No man is willing to allow his wife the same privileges he makes use of when away from home. Look to the numerous houses of prostitution in all large cities; they are supported by men whose wives are at home performing their duties and maintaining their loyalty as wives. The knowledge of the extent of these practices is fast diffusing itself among wives, and if it obtains firm hold in their hearts, man may not expect them to remain loyal while they are disloyal. If it is such a luxury—such a relief—for husbands to play truant, why should not wives imitate their well-set and long-maintained example? Do many husbands dream how much they already do?

But this is not the direction freedom moves in. All legitimate liberty and equality which is guaranteed by a government leads to virtuous practices, and all illegitimate freedom obtained in spite of law and order leads directly in the reverse direction; and this is the philosophy of government. Greater freedom is always followed by more virtue; thus it has been in all stages of government, and thus it will remain so long as government exists.

Woman's duty to herself is thus, first, to demand and obtain the same freedom, the same equality, the same rights to privileges that man has. This gained, there are other duties that will legitimately follow from it, such as the duties of individuality in education, practice and support.

To man she owes the duties of the sister and the wife, in just the same proportionate measure that man owes her the duties of brother and husband. This and no more. First, she must be HERSELF; being this well, she is competent to be the good sister and the devoted wife, which means a great deal more than to be the wife custom now exacts of her. It means to be so from principle. A person who thinks in his heart that he will perform such and such things, and yet has not the personal courage to carry them out, is no less the thief or the murderer at heart: all such persons are in just as much need of regeneration as those are who carry out their thoughts and plans.

Virtue, in the common acceptance of that phrase, should be judged by the same rule. If a man is honest because the law compels him to be, it is no virtue that he possesses that can claim the reward. Honesty for the sake of honesty—from principle embedded in the heart—is what constitutes virtue; so, too, is loyalty between husband and wife to be adjudged. It then appears by this rule, that, if husbands and wives are only loyal because the law and customs compel them to be, there is no virtue in such loyalty; and, consequently, that there would be just as much real loyalty were there no restricting power. Devotion to truth, right and high morality, then, is only to be gained by greater apparent freedom—and this it is the duty of woman to obtain.

The census shows that in Iowa there are forty thousand more men than women, and in Massachusetts there are forty thousand more women than men. Why do not those forty thousand Massachusetts ladies at once emigrate to Iowa? But, when we think over the matter, we believe it would pay the bachelors of Iowa to go to Massachusetts.—N. Y. Globe.

They probably went from Massachusetts. Now, to bring the women after them, let them enfranchise those of Iowa. Such a practical proof of their gallantry will make the women feel safe in migrating.

SIXTEENTH AMENDMENT ITEMS

True gallantry—To enable woman to protect herself, arm her with the ballot and all other safeguards.

"Bringing women into the same colleges, schools and stores with men will destroy the latter's romantic admiration and reverence for them."

No, no, no! The more a man sees women, the more he reveres their grace, sweetness, delicacy, tenderness and faith. Their loveliness will stand close study.

This is right! Give the girls full swing, and let them stand or fall by their own merits.—N. Y. World.

At the ballot box? Negro girls, too? O World!

An Indiana man, who sold his wife to a friend for \$10 recently, is now mad enough to seek to defraud the purchaser and recover the property by legal process.

He don't deserve to have her back, since he sold and sent for her as property. She probably objects to return. By the way, are such tales ever true?

"Princess Editha" said one grand thing at Steinway Hall. An impudent fellow shouted some allusion to her supposed illegitimate birth. She drew herself up proudly and exclaimed, "Do you taunt me with my illegitimacy? I am not ashamed of it! I hurl it in your face! When I have an illegitimate child you may begin to despise me!"

The World's funny man laughs at G. A. Townsend, of the Times, for mistaking the gender of *Engennu*, and convicts him of ignorance of Voltaire. Beware, friend, lest in showing your knowledge of French books you convict yourself of too much knowledge of French morals.

A Philadelphia woman earns her honest livelihood by fainting in front of large stores and hotels, into which she is carried; a purse is made up for her and she is sent home in a hack.—N. Y. Globe.

Here is a hint for some poor girl who is facing the dread choice between hunger and vice.

The only reasonable person in the misty-headed clique who run loose in WOODHULL & CLAFLIN'S WEEKLY is Prof. J. K. H. Wilcox. He seems to possess a grain of common sense, and that's more than can be said of the rest of them.—N. Y. Globe.

Thank you, neighbor. We suppose we get "a grain of" approval because we sometimes quote you. But keep a civil tongue in your head or we'll turn you over to Mrs. Norton!

SECOND SENSE.—The University of California is open to women. Mr. Simmons should have left his money to Harvard on condition that Alma Mater should no more shut the door in the face of daughters.

Attention, Messrs. Bennett and Greeley! When we withdrew our names from the list of voters in Washington, because ladies were rejected therefrom who were fitter voters than we, you said we were right. You did not charge us with unfitness. You thus admitted that they were fit, and bound yourselves to advocate their enfranchisement. You have neglected this duty, and we have to remind you of it.

Prof. Wilcox has a grain of common sense.—N. Y. Globe. "Common sense" is commonly common nonsense. There is more insolence in this phrase than in any other except "unpractical." Both coolly assume your own sense and practicability.

The other day one of the female Freshmen at the Michigan University insinuated the superiority of her sex by asking a Professor to explain a point which she understood, but which she thought "those young gentlemen back there did not."

They were probably skylarking and disturbing her studies.

The universal franchise seems to have failed to make a paradise of Wyoming after all. The women in a town there, after agreeing to form an association for social and benevolent purposes, quarreled concerning the regalia to be worn, and the affair burst up.—N. Y. World.

As we led off for universal franchise in the Territories, we feel called on to state that we did not expect it would "make a paradise of Wyoming." We advise the ladies, as a friend, to "try, try again!"

The Revolution wants to see a society formed to encourage young men to fit themselves for marriage, because, as a rule, "they are utterly deficient in the tastes, sentiments, affections and aims which qualify men for husbands and fathers and heads of households."

Well said! The ladies out West who propose a "society for the encouragement of young men desiring to marry," had better turn their attention to this object. It is more practical, and will pay better.

It would be hard to indicate the Woman's Suffrage Convention at which there was not more wrangling, more abusive language used, than has characterized any two male political convocations known to the history of the country.—N. Y. World.

You have never been to a Democratic Convention, then, where the police keep the delegates from breaking each other's heads.

These items are talked of and copied.

Mosquitoes, F
Cockroaches
Wolves,

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HOW TO KILL Mosquitoes, Flies, Wood-Lice, Bed-Bugs, Cockroaches, Centipedes, Prairie Dogs, Wolves, and other "Varmints."

THE PANTARCHY'S RECIPE.

In the higher and stronger life absorbs to itself the life forces of the lower and weaker life. To him that hath shall be given and from him that hath not shall be taken away even that which he hath. The big fishes eat up the little ones. This is the Spiritual Law as well. All this is stated dogmatically here; but the statement rests on a scientific basis. The inferior races of men give way before the advance of the superior races, not alone, as is said, by adopting their vices, but by virtue of this law of absorption—the spiritual and vital domination of strength over weakness.

The reason, then, why the world pullulates with all sorts of venom is that the Human Race is itself so low in its development. It has not as yet the power to absorb the life out of these inferior creatures. The life-principle of the planet riots and rots, therefore, in the slums of low animal organization, because no High and Supreme Humanity exists, as yet, to pump it up into higher reservoirs and settle and purify it. Everything demands therefore the existence of a Pantarchy, as the nursery and training-school of that Godlike Human Society of the Future which shall call up to itself the vagrant and squandered exuberance of life which now goes to waste in the form of alligators and snakes and bats and vampires, and all other hideous things—which are the Scientific Analogues, still lower down, of the human alligators and snakes and bats and vampires of our existing society—which, too, by the same law, are the immense majority of all Human Society.

The true Human Types of character among men are exceedingly few. All others are literal repetitions, within Humanity, of the Lower Animal Types below Man's. Many individuals exhibit very strongly in their countenances and gestures their Animal Types. Redfield, the Physiognomist, has supplied the Animal Types of the different races and nations of men. The true Human Type obliterates or absorbs the inferior Animal Types, in its own Supreme Type, which is something far more harmonious and majestic. The new Race of the Future which will absorb into itself all the Life-Forces of the Planet, must be generated from these few Human Men and Human Women—and it behooves them to begin at once to pick themselves out, and organize, and be trained for the higher purposes of a True Human Life—to come at once, in other words, into the fold of THE PANTARCHY.

STEPHEN PEARL ANDREWS.

SCIENTIFIC TESTIMONIALS

OF THE
EXTENT AND IMPORTANCE
OF THE
UNIVERSOLOGICAL AND PHILOLOGICAL DISCOVERIES

OF
STEPHEN PEARL ANDREWS.

No higher scientific authority in Phonetic and Lingual Science combined with the philosophic breadth of mind competent to give an understanding of Universal Principles can be sought for than is embodied in the names of Professors Elsberg and Munson. Professor Elsberg is the Clinical Professor of Diseases of the Throat and Voice in the Medical Department of the University of New York. Though but recently a Member, he was lately unanimously elected President of the New York Liberal Club, a vigorous and growing Scientific Association which includes such men as Professors Vander Weyde, Loew and Ott, with many others of our first thinkers and scientists. He declined the office on the ground that he was to be absent for a large part of the coming year in Europe, accepting only a Vice-Presidency. Prof. Elsberg, combines the ripe culture of the German Scientist with the progressive liberality of the American citizen and scholar.

Prof. Munson, is the author of "*Munson's Phonography*," the improved system of that art, based on Pitman's System, which is now becoming prevalent in America—a position which ranks him virtually at the head of the reporting corps. He is at the same time a Scientific Phonetician or investigator of the elements of Language and their relations. His address on his Specialty before the American Philological Society, last year, attracted marked attention, and was extensively published. He is now preparing a paper for the Liberal Club on Alexander Melville Bell's "Visible Speech."

Mr. Goodman is also an expert in the same branch of Science and is the Editor of the Magazine entitled *THE MODERN THINKER*.

Mr. Allen's position as Assistant-Editor of *THE SCIENTIFIC AMERICAN*, and his well-known ability in Mechanical Science, will give a special weight to his verdict upon the application of Universological Science on that important Specialty.

The remaining gentlemen whose views of Universology are embodied in this document, below, are Professors and Students of the Working University which the discoveries of Mr. Andrews have, in advance of publication,

gathered around him as collaborators and assistants. Their statements were prepared with reference to the larger work—"THE BASIC OUTLINE OF UNIVERSOLOGY." They are really better prepared than any body else to speak on the subject of the extent and importance of the New Science.—EDS. WOODHULL & CLAFLIN'S WEEKLY.

NEW YORK, September 30, 1870.

STEPHEN PEARL ANDREWS:

Dear Sir—I take pleasure in saying to you that I have read in the proofs, with profound interest, your work entitled, *THE PRIMARY SYNOPSIS OF UNIVERSOLOGY*. As this work deals in an especial sense with the elementary constituents of Language—with a view to founding a Scientific Universal Language from First Principles, the same as those of Universology itself—and as the structure of the speech-apparatus falls within my specialty, and as I am also much interested in Philology generally, if my impressions of your work be deemed of any value, it will gratify me to aid you.

There is very much in this work which will require a closer investigation and a better knowledge of other parts of your system of thought before I can pronounce a final judgment upon it, and some things which, as at present impressed, I should be inclined to dissent from, or to demand to have modified; but, on the other hand, my language can hardly be too strong in expressing the pleasure and instruction I have derived from its perusal. The claim which you make is immense, and, while I am not prepared to yield everything to it, I admire the profundity of your insight into a subject which comparatively few scientists investigate, and I am already prepared to be more impressed, and, perhaps, wholly convinced, with further opportunity for understanding you. Although you have gone over a ground with which I am familiar, I have been struck especially with the originality of your views and the novelty of your illustrations. The importance of the subject to the interests of Science and Humanity no one can doubt.

LOUIS ELSBERG.

NEW YORK, Oct. 9, 1870.

TO MR. STEPHEN PEARL ANDREWS:

Several weeks ago, through your kindness, I received for examination advanced sheets of your forthcoming book, entitled "*The Primary Synopsis of Universology*," and I now write to you, both to express my thanks for the favor you have granted me, and to give some slight idea of my impressions of the work.

I have not only read the book several times, but have given it considerable careful study and thought, because I desired to speak only from a matured judgment. The vastness of your claims, and their importance if substantiated, too, would forbid anything like superficial criticism.

As the greater part of the book is devoted to the subject of universal language, and as my long experience in phonetic investigations has undoubtedly qualified me to speak somewhat as an expert in matters purely philological, I will give you my opinion in reference to that part alone.

It affords me great pleasure to announce as the result of my examination—First, that I am thoroughly satisfied that you have demonstrated that each sound of the human voice is inherently laden with meaning; and, second, that you have succeeded in almost, if not quite, every instance, in making the true assignment of sounds to ideas. Indeed, I have hardly known which most to admire—the comprehensiveness or range of your grasp of human thought, or the skill with which you have discovered and presented the analogies between thought and sound.

I have no doubt that a language wrought out and perfected on such a plan as you have here presented—and, in fact, elaborated to a considerable extent—would not only have the obvious advantage of presenting with unity and simplicity the ideas of all people of different nationalities, in place of the great diversity of the present languages, but that it would have a still greater instrumental value than that. There can be no doubt that language, by giving expression to the mind, has been the chief instrument in raising it to its present stage of development; and it has been impressed on my mind by the investigation that the universal language proposed by you will, in like manner, react upon the development of the human mind, with immensely greater power, to carry it up, as it were, to a higher stage of development, both in respect of the minuteness of its discriminations and the broadness of its generalizations. In other words, it would complete the development that is left imperfect by reason of the shortcomings of the languages now in use.

I have been especially struck with the wonderful expressiveness of "*Alwaho*" (as you call the new language), in that a single word will oftentimes give a complete description of the reigning thought of an entire system of philosophy.

JAMES E. MUNSON.

UNIVERSOLOGY.

Stephen Pearl Andrews' "*Primary Synopsis of Universology*" embraces his scheme of a scientific universal language. It is a condensation of another work, covering the whole field of philosophy, as yet unpublished. I do not propose to pass any verdict upon this preliminary work. Its author makes a most tremendous claim. He alleges that he has discovered the Science of Sciences—that he has supplied the connecting link between the body of all human knowledge. In other words, he has not only discovered a new Method but the Method of Methods. If this claim can be established, America has at length produced a philosopher of the very highest type—a greater than Aristotle, Bacon, Descartes, Spinoza or Comte. The audacity of Mr. Andrews' claim cannot but challenge attention from the scientific world. Mr. Andrews is undoubtedly a man of unusual powers of mind—he is an acute thinker, and has rare powers of persuasion and exposition. We say this much because ordinary readers who take up his book will be repelled by its terminology. Comte points out the great value it would be to mankind if all phenomena could be referred to some one law; such, for instance, as that of gravitation; but in the same chapter he denies that it is possible to formulate such a law. Now, Mr. Andrews declares that what Comte pronounced an eternally impossible feat he has accomplished. The very splendor of the claim ought to command respect, at least. I am inclined to believe that Mr. Andrews has made a real discovery in his universal language; at least, if he has not solved the problem himself, he has pointed out how it may be done by some one else. There are about sixty-four primary sounds in all languages. Every one of these, Mr. Andrews alleges, is charged by nature with certain meanings, which he perceives in his new vocabulary. The instances Mr. Andrews gives to prove his claim will carry a deal of weight with philo-

D. Goussard

New York August 1 1970

Ben Stevens Film Archive

Dear Sir—At your request I have examined with much interest a report prepared by you on the subject of "The Microchemical Element," in which you seek—successfully I think—to reduce these papers to a single general principle, common to you.

[illegible]

LAURENCE ALLEN

Associate Editor of the Strategic Services.

57 Park Row, New York

In the University of its principles, University is liable to be confounded with some one of the numerous systems of speculative philosophy or to be thought to resemble them. But when the same principles can be brought down to the sphere of any one of the special Sciences, and applied there with a good result, improving our knowledge of it and commanding the assent of the experts in that Science, that fact indicates a perfection and accuracy which do not belong to any system of merely speculative thinking. It is, therefore, a triumph for University that it can accomplish such results; which in turn settle the claims of the science to rank among, as also above, the ordinary sciences.

FROM THE INTRODUCTION TO THE BASIC OUT-
LINE OF UNIVERSOLOGY.

BY PROF. M. A. CLASBY:

"Universology is a science which—owing to its peculiar character, the extent of its subject-matter, the industry and over-lap of its applications, and the importance of its influence upon the interests of Humanity—is best, in the last resort, of making it interested and appreciated, with difficulties commensurate with its vastness. If the discovery of an isolated fact or principle be not easy of exposition and comprehension, the difficulty in the case of Universology is compounded so much as the whole is greater than a part. The problem is the more severe owing in part to the fact that the extreme simplicity of the fundamental aspect of the discovery is such that it is exceedingly difficult first to apprehend it, and then to express it in intelligible language; and in part to the novelty of view which the student is called upon to take of facts and phenomena with which he is already to a considerable degree familiar. This discovery

has, therefore, a twofold character. It is not only a Science *vis-à-vis* the Universe in its scope, but a method of Scientific Procedure capable of application to every domain of Thought and Being in the new investigations which will ever be demanded in exploring new special departments of Being.

It is proper to place here one of the more immediate and important results of the application of the Science—namely, the discovery of a Scientifically constructed Universal Language. The necessity for such a language, as one of the exigencies of the Science, is patent, as, without a Universal language, Universal Science would be destitute of its proper scientific terminology."

BY REV. EDWARD B. FREELAND:

"Looking at Universology from the same point of view in which the celebrated Naturalist (Agassiz) regards cosmology, we may announce it as the complete discovery and perfect interpretation of 'the purposes of the Deity in creation, and the nature unfolding of 'the creative plan of God,' not only as expressed in 'organic forms,' but as involved in every Sphere of Thought and being in the Universe of Matter and of Mind."

BY DAVID HOYLE:

"With the Evolution of this Science is inaugurated, if I mistake not, a new era in the history of the world, and one transcending in the importance of its results, any by which it has been preceded. It possesses potency sufficient, under enlightened direction, peacefully and beneficently to revolutionize the world in all its domains, whether Ideal, Physical, Social, Moral, Political, or Religious; and the results of its application, in the solution of Problems within these departments of Being, will exceed those heretofore attained by blind efforts merely, in proportion to the power of achievement which methods of scientific Exactitude possess over the uncertainty and failure of perpetual guessing and believing. It is, in time, the Sublime Expander of the Universe of God; and the means of the eventual introduction of the Race to a Paradisiac Existence whose pleasures will transcend the highest imaginings of so-called Utopian dreamers."

BY J. WEST NEVINS:

"A Universal Philosophy, and its absolute application in a Positive Science, whose demonstrations shall be beyond the reach of question must be the preliminary theoretical step to the practical regeneration of the race. The tools must first be furnished with which the work is to be done. Such is Cosmology, the Science of the Whole Universe, or the Positive Science of the Universe, the Organical Laws of Things and Being, by means of their Correspondence, or of the grand Enveloping Analogy between them."

BY PROF. A. E. BOYLE:

"I feel as if the world wants it at just this nick of time, and that it will, in the end, prove to be just the book that should have been written, even if it were, for the first year or two, only a dozen readers who fully appreciate it."

WELL KNOWN - YIP HING

[illegible]

~~SENSITIVE PROPAGATION~~

[illegible]

Starting from the postulate, which no one will attempt to deny, that certain qualities of body and mental, descended from parents to their offspring, and that it would be better for any community if all its members were physically and intellectually perfect, the first of Mr. Noyes' argument is that since the lower animals and vegetables may be artificially made to have specific qualities, the same principles of selected breeding may be applied to man, and that it is the duty of the human race to improve itself by taking great precautions in support of his view, he cites various authorities from Darwin down to modern biologists written in the popular press who "translate analogy into application." Now, the failure of any analogy in the case first in the entire disregard of two essential factors of the problem—man's emotional nature, and his free-will. Under no conceivable form of civilized government can we exercise the same absolute control over human reproduction that we possess over domesticated brutes and plants, which we place under circumstances suited to our whim, and the imperfect specimens of which we destroy or render infertile. But we shall be told, in the case of human beings the desired end is to be accomplished not by force, but by moral conviction. Here, however, it is overlooked, in the first place, that the most prolific breeders of the sickliest children belong to the uncultivated class which is swayed more by impulse than by reason; and, in the second place, that even among the more intelligent, the affections will plead more powerfully than the "stirpiculture;" and that love will laugh not only at locksmiths but at logicians. It is all very well for a roistering reformer to say to a frail enamored youth, "My young friend, the public welfare forbids that you should marry the object of your choice and procreate a sickly progeny. Your reason should teach you to remain celibate and to resign your intended bride to me, or some other like me, physically fitter for the perpetuation and improvement of our species"—but is it likely that such appeals will deter delicate men and maidens from falling in love with one another, and entering into the bonds of wedlock? If we lived as mere brutes in a state of nature, the laws of natural selection and "survival of the fittest" would have unimpeded way, and the question in dispute would settle itself. The women of greatest physical attractions would be in most request, and possession of these would be obtained by the most vigorous men, who would drive their weaker rivals from the field. Strength and beauty would survive, while the offspring of the less hardy would perish under hardship and exposure. But the very aim and object of all civilized institutions is to counteract these natural laws, and to secure to the weak the same rights that are possessed by the strong. In other words, the whole result of social progress has been to do precisely what our new reformers would now undo.

As regards the variations artificially induced in domesticated animals, it is more than doubtful whether, from a physiological point of view, these are not to be considered as cultivated deformities rather than as "improvements." Just as it suits the Strasburg purveyor to "improve" the liver of an individual goose for purposes of *pate*, so the stock-breeder is proud of entailing hereditary polysarcia upon swine until "the legs should be no longer than just to prevent the animal's belly from trailing on the ground." Yet it may not unreasonably be questioned if this monstrous brute is physiologically as fine an animal type as the unimproved Bengal tiger, or even as his own ancestor, the wild boar, at whose length of limb and enduring muscular strength the market-breeders elevate the nose of scorn. Laying aside this argument, however, we are free to admit that if it were possible to confine the function of procreation to healthy persons alone, the physical condition of our race would be thereby in all probability vastly improved. We have already stated why we consider this impossible; but the difficulties which seem insuperable to us are solved, in the estimation of the Oneida Communists, by the adoption of "male continence, which means, not abstinence from sexual intercourse, as its title may appear to imply, but intercourse without impregnation; and this not by means of what has been termed "conjugal onanism," or any of the commonly practiced devices for avoiding conception, but by arresting the act of coition at the approach of the orgasm, so as (we quote an official statement) "to enjoy the presence and the motion *ad libitum*." In other words, their theory consists in "analyzing sexual intercourse, recognizing in it two distinct acts, the social and the procreative, which can be separated practically, and affirming that it is best * * * that a man should content himself with the social act, except when he intends procreation." In this way they not only control the increase of population, but select the parents whom they judge fit to produce creditable offspring. One would naturally suppose that prolonged excitement of such sort, in which exhaustion takes the place of normal gratification, would seriously affect the health of both sexes. The Oneida Communists, however, claim an exceptionally small death rate, and very rare need of a physician's services. This may be partly due to the hygiene of their simple and temperate country life; but we should like to learn the statistics of mental and nervous diseases of various grades among them.

LABOR AND CAPITAL

Production lies at the base of all progress. Modern production precedes all other kinds of advancement. In the first stages of social evolution, labor was merely sufficient to the means of bodily sustenance and comfort from time to time, as the means of bodily sustenance and comfort from time to time is widely departed; while the future means of life makes the distance between production as an end in itself and as the means to some end beyond. Production in early times meant simple muscular toil; it still means this, but also a great deal more; the proper direction of power makes it possible for a given amount of force to accomplish a greatly increased result. If the next century makes proportionate rapid advance in the better adaptation of means to ends over that the last has made over the prevailing, the direct application of muscular exertion to accomplish a material purpose will be almost unknown. Steam and water have relieved muscle of nearly all its most laborious occupations and increased the capacity of production a thousand fold.

The reduction of these powers to the uses of man will be supplemented by that of still more subtle and powerful agents to the same end, and this reduction will be followed by a proportionate relief to manual labor. The result of this advance in the discovery of the means of reducing the elements of nature to the service of man, is to be revolutionary to the present grades and distinctions between the laborer and the capitalist—unless a proper understanding and application of the science of society first performs that inevitable result:—which will guarantee to all individuals the possibility of like attainment in all things.

Science equalizes everything that comes within its sphere. Let the great scientist be never so destitute of material wealth, he is still the great man sought for and honored by those who have nothing but material wealth to recommend them. Any person may incidentally become wealthy in material possessions, but none but the devoted student of nature can become rich in mind; and, none but the devoted philanthropist can become rich in heart and soul. Even those who have immense earthly possessions, show their consciousness of inferiority by courting the great in other fields of achievement. This alone should teach all people that true greatness is not to be gained through riches, and that these should only be considered advantageous as the means by which to acquire other and greater riches and blessings.

The true uses of wealth are to advance the peoples of earth from the conditions in which they are to higher and better conditions, to those where caste and distinctions shall not be measured by it, but by the good that is accomplished by its use, in which he will be considered the greatest man and the most honored, who shall make the best uses of material wealth in benefiting humanity as a common brotherhood.

It has become too late in the ages for individuals to think of living for themselves, or even for those immediately connected with them. Mutuality of interest is spreading from family interests to world-wide interests, and the greatest minds of the present are those which perceive and act upon this fact. The leavening power of assimilation is rapidly at work among the nations, races and peoples of the earth. The electric telegraph makes it possible for all the different nations of the earth to be possessed of the same thought at the same time. For the last two months the minds of the whole world have been turned toward France, where the real contest of the future has but just begun. It is impossible for this concentration of mind upon one centre to be productive of anything but a growing likeness among those who are the subjects of it. All the discoveries in all departments of life tend to the same unification of thought and interest. In this unification is contained the prophecy of what the future shall be when no individual, family, nation or race, shall feel that they can live entirely for themselves.

The lesson the present movers in labor reforms have to learn is that of harmonizing the interests of labor and capital by the demonstrations of science. Springing from a common source and tending toward a common end, humanity must learn to progress on its course according to rule, to law, and the requirements of order. These sustain the harmonies of the universe, and should be never-failing authorities for humanity to pattern after. Those who achieve the greatest conquests are they who can bring themselves into harmony

with the people, and given them the means of the improvement of their condition, which are ever known to desire.

The world is full of people, and the capacity of humanity for production is almost infinite. A part of the population is idle, and the rest are engaged in the pursuit of wealth. A part of the population is idle, and the rest are engaged in the pursuit of wealth. A part of the population is idle, and the rest are engaged in the pursuit of wealth.

We are now in a position to see the fruits of the earth. If the capacity for production is almost infinite, and the population is increasing, then the fruits of the earth must be distributed among a part of the population. This is the principle of the distribution of the fruits of the earth. This principle is recognized in very many things in government.

MARRIAGE versus FREEDOM.

If, in all this world of wrongs, there is one Right that should hold pre-eminence over another, it is the absolute and undisputed right to one's self.

Freedom is the only right worth striving for. When that is obtained, all minor rights will follow as surely and regularly as the procession of the equinoxes or the ebb and flow of the tides; and until it is obtained, all other rights are comparatively valueless—if, indeed, there are any rights outside of and apart from personal freedom.

When I stated in a previous article that "freedom is the specific remedy for all human ills," I meant just that in the broadest sense.

Not the freedom that says "So far shalt thou go, and no farther," but the freedom that can say "So far will I go and no farther." It might be urged in objection to this broad principle—or rather in objection to its practice, for people are prone to advocate a great deal more than they are willing to concede—first, that the majority of mankind are unfit to use such a license wisely; and second, that the mutual obligations of individuals renders entire personal freedom impossible.

In answer to the first, I would ask by what or whose authority do some persons set themselves up in judgment over some other persons—is not the act reversible—and then, who shall decide?

To the second I will say that no person has any right to assume, nor impose, such dependence upon another as will make the exercise of that other's free will a source of unhappiness.

Neither single nor mutual obligations should extend any farther than the purest free will prompts; and then they are not obligations at all; but favors instead, imparting as much pleasure in the conferring as in the receipt thereof.

There is a vast difference between the act that springs spontaneously from a wish to do, and the one that is compelled by a sense of necessity; and, although difficult to distinguish from the fact that the natural impulse is to conceal unwillingness, nevertheless herein consists the distinction between favors and obligations. One represents freedom, and the other a species of tyranny; and the worst trait of the human character—the one most destructive to the happiness of individuals, and the one that most needs to be educated out of mankind, is its tendency to tyrannize.

This tendency in its last analysis makes war; family differences and personal contests; but no where, and in no relation, is it so invidious and disastrous in its effects as between man and wife.

To be sure, when the woman marries—or rather when somebody marries her—she barter both mental and physical freedom for material benefits; and being a bargain mutually agreed upon, no exceptions can be taken so long as the first understanding is observed and respected.

But just here lies the difficulty. The first understanding is observed and respected only so long as the glow of novelty and newness lasts; and that, usually, is not long. Then, unless both are broad enough and strong enough, and above all, respected by each other enough, to tide them over the critical period of change from rosy-bred enjoyments to dun-gray practicalities, giving the last time to unfold its beauties to their unpractised eyes, the true tyranny of marriage begins. Both feeling that they own each other, both begin to act upon that feeling—unconsciously perhaps—by making demands and exacting concessions. Small at first, no doubt, and not so offensive; but increasing with each repetition until they are only held together by the force of external circumstances.

This force of external circumstances is focused in the marriage rite; and the various forms of injustice and tyranny which this same ceremony authorizes and sanctifies, cannot be better shown than by the statement of such cases, pertinent to each, as I am permitted to give—always suppressing names.

I shall select only such cases as are types of that obscure and spiritual oppression for which there is no law and no redress.

Evidences of the coarser forms of marital tyranny abound on all sides—by hundreds in the Tombs, station-houses, almshouses and charities—to such an extent and of so positive a character as to command the interference of the law; thus rendering a recital of them unnecessary to the observant and thoughtful.

As a rule, however, this kind of physical abuse is confined to the lower classes; and, in so saying, I do not wish to be understood as meaning that these women are less to be pitied or protected, but that men, as they rise in the social scale, also rise above brutal measures. Yet there are men in the higher walks of life, apparently well bred, who descend to this level—which only proves that however much education may change the individual, it does not change his nature. But it is the refinement of cruelty, indigenous to this social elevation, that I would illustrate, and which is harder to bear than blows! See use its wounds are not of the flesh, and are consequently beyond the reach or recognition of our present law. Wounds that never heal—that gall and fret under the fairest exterior and slowly sap the life from within. There are glances of hatred that stab and raise no cry of murder; robbery that leaves its victim forever beggared of peace and joy, yet kept secret by the sufferer—committed to no sound save that of low moans in the still hours of night—seen in no writing save that made on the face by the slow months of suppressed anguish and early morning tears.

Cruel cutting words and vicious acts that extract every atom of vitality from even the wife's sense of duty, to say nothing of love or respect, and she is still expected, by law and society, to go on loving—or appearing to love—and submitting to all the requirements of her position, precisely the same as if actuated by the elasticity and spontaneity of all. And just here belongs the wretched tale whose facts give weight to my words. The attraction between these parties was purely intellectual. An attraction, it may be said, which, of all others, would be most likely to endure and increase; and so it would, probably, were it not for that spice of old Adam which taints the best of us.

Both their lives had been unhappy. His through the effects of that poetic and reverential temperament peculiar to a certain high order of intellect, which led him constantly to fall in love with beauty, and as constantly to fall out again on learning—to use a common but expressive phrase—that it was only skin deep. She from more serious and quite different causes. Both had their ideal of intellectual excellence, nobility of principle, and the specific beatitude of domestic life when governed by love. I need scarcely say that this ideal was very far above the average, and that each fancied they had found it embodied in the other.

I characterized the meeting of these two as mutual madness; for love, or fascination, or affinity, or whatever it may be named, was almost simultaneous with their introduction to each other. It grew apace, and eventually marriage was proposed. She, holding a bitter life secret, told him so, and suggested an entire separation for three months in which to decide, adding: "You need that much time to determine wisely as to whether you can live happy with a woman who owns a secret, and I have much more to deliberate and decide upon—whether my love is all-powerful enough to induce the risk and incur the pain of confiding my secret to another on such an uncertainty as must attend this. Doubtless it will be held sacred by you, but if it prove a barrier to our union, I shall have sacrificed myself to no purpose." He assented to all she proposed, but asked, "Why tell it at all? I do not care to know it, and nothing that you can tell will change my love or my determination to make you my wife, if you still deem me worthy. The past is nothing to me, the future everything—and you are my future."

She was too wise, however, to trust the utterances of momentary rhapsody, and altogether too honorable to take advantage of them. She told him, No; she would marry no man, much less herself, without first submitting every important circumstance of her past life; that deception in any form or degree was intolerable to her, and that aversion or hatred would follow its discovery in another. "Therefore," she said, "I shall expect the same frankness from you that I exhibit toward you."

He assented to that also; and they then separated with many sighs and protestations for the time specified. Who could doubt the result of that, to them, interminable time of separation and desolation? From some whim of hers, and as an almost life-long confidante, I was requested to be present at the interview which should decide their future. To my certain knowledge she gave him a minute statement of the only incident of her life to which any possible exception could be taken, and ended her recital thus: "And now I make but one condition. While this unhappy correspondence, of which I spoke, has to continue—as you see it must for a time—you will not ask nor expect a perusal of it. Remember, I shall hold you in the same estimation if perchance your decision turns adversely upon this request."

I shall never forget his reply, and the manner of making it. Springing from his chair, he hurried to her

side with tears in his eyes, folded his arms about her and said: "My darling, how you have suffered! If compensation can be found in my devotion, my tenderness, my protection and assistance, it is all yours and more, if I had it to give. I promise that and compliance with your request before this friend and Heaven! The letters are entirely beyond my consideration at this supreme moment, and both them and their origin are such trifles, beside this great question of life and happiness for us, that it lessens me in my own estimations to hear them coupled in this way. Let this dispense with all thought of, or reference to them, for all future time, when I say 'I trust you.'"

They were married—this model pair, who were going to reproduce Eden for themselves in all its primitive simplicity and peace before Adam was tempted.

The letters concerning her secret, of no importance whatever save as brief sources of information, were received and dispatched at their usual regular intervals.

Some months passed—a year, perhaps—when the following incident occurred: A friend and neighbor being ill, she was sent for to remain over night; but other friends coming with the same intention, rendered her services unnecessary and, although late, she decided to return home.

Arriving there and seeing no lights, she concluded the husband had retired, and not wishing to disturb him she proceeded very quietly to an adjoining room. The communicating door stood ajar, and seeing there was a bright light within, she conceived the wifely idea of surprising the "dear Darby" by springing into the room with a loud hoo! She accomplished much more than she intended, and surprised not only him but herself also; for there, prone on the floor beside the trunk wherein those fatal letters were fast locked when she left home, sat this amateur burglar intently absorbed in their perusal to the entire oblivion of all untoward chances, or possibility of detection.

Space forbids the conclusion of this article in this number.

SARAH F. NORTON.

NORTON versus WILLCOX.

J. K. H. WILLCOX:

Dear Sir—To your last I feel very much like saying, "some'ing too much of this," and thus ending a controversy that has evolved little more than an interchange of hypocritical retorts. Indeed, did I consult my dignity, I should preserve profound silence, after being checkmated, as it were, by the lie direct; for what can one say after such a charge, and where would be the use of saying whatever might be said?

However; not to answer you, but out of respect for the WEEKLY's one hundred thousand readers, who have been benefited, amused or angered, as the case may be, by this "give-and-take" contest of words, I shall notice those points in your letter which do not involve a principle or the necessity of proof; and those only, and for this reason: The first you narrow down to personal applications, and rebut me last by virtually saying "You lie!"

First, then, as you have set the example of advising, it may not be amiss in me to suggest—mind, I merely suggest—the wisdom of allowing each person who may fancy himself, or herself, aggrieved by my articles, to fight their own battles; because, in view of the silence maintained, it would seem that you, in including others in your defence, assumed almost as much as you charge me with assuming.

If, however, you are authorized to speak "on their behalf," whoever that may mean, would it be considered as giving me an advantage to know how many I am contending against by proxy?

Your "men of straw," gathered and massed in quotations from my articles to prove your understanding of my position, was a somewhat useless labor, methinks, knowing me and my beliefs as well as you do; but since you choose to ignore that knowledge, I will, for the sake of saving you further trouble or misapprehension, state most emphatically that my attack is on marriage.

There can be no abuses of marriage if there is no marriage—remove the cause and you destroy the effects; but not vice versa, in this case, for the effects will continue, so long as the cause remains. I think I remember to have seen, in some one of your late writings, a very forcible paragraph to this very point. The exact wording does not occur to me at this moment, but its sense was to the effect that it is useless to lop off branches with a view to uprooting an obnoxious tree—that the right way was to uproot the tree, thus sweeping away the whole objectionable feature at once. Is your argument good only for the things to which you choose to apply it?

The paragraph wherein you "venture to doubt" my word, ends by saying, "If your version of the facts is correct, you violate confidence in exposing them." Now, a violation of confidence, according to my comprehension, implies, first, that the subject matter has been confidentially discussed; so understood, either directly or tacitly, and an agreement to silence required and assented to.

Now, if I were to add what would naturally follow this definition, in this connection, I should be offering you another opportunity for expressing your doubts of my veracity; and to avoid which, and also to save you the repetition of an ungentlemanly act, I herewith "stick" my period, never to be followed by sentence of mine, in this manner, under any provocation, except that of pure argument.

Respectfully,

SARAH F. NORTON.

American steel rails have some reputation, which should not be lightly endangered, nor, apart from that considera-

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tion, is it a trifling affair, by empirical treatment of an important part of a railroad, to risk not merely pecuniary loss but human life.

When we consider that tests applied to steel rails as to their strength and wearing qualities for a period of many months are not all that is needed, but that it is requisite that the homogeneous structure of the steel should not alter under constant vibration, for if it does, the rail will after a time suddenly and unexpectedly give way and crush up, we bring up doubts of this Codorus ore, which it is impossible to avoid. Iron may thus give way, that we know, calculate upon and are prepared for, steel ought not to, and hence the great danger from a practice creeping in of using steel iron or steel which is not steel, and believing it to be steel and expecting from it the service of steel. We cannot impress the danger of this too strongly.

The idea which charlatans, with their pretensions in steel-making, proceed on in their steeling is this: iron is a compound of iron and carbon; steel is the same compound with less carbon, and wrought iron is nearly free from carbon. Now, certainly, the process of making steel is, first, to remove entirely from the cast or pig iron its carbon, and then to cause it to take up a new amount of carbon in the cementing furnace.

This being so, say the charlatans, who see this process and "nothing more," we will stop the decarburization of the iron when it has arrived at the proper point for steel, viz.: when the 3 or 4 per cent. of carbon in the iron is reduced to the 1½ or 1 per cent. required for steel, and then steel, which is a carburet of iron between wrought and cast iron, instead of being dearer than either, should be cheaper than wrought iron, and, as a multitude of things (Codorus ore) at the melting heat of cast iron, give out a definite quantity of oxygen which may be used to burn out the surplus carbon which makes the stated difference between iron and steel, we will use them, and in this way make merchantable, reliable steel from cast iron direct. Even Bessemer at first fell into this queer train of reasoning, but all such attempts have failed and will fail, for the products, though they may be called steel or steely iron, are utterly worthless for the purposes for which steel is used.

No process is known by which cast iron can be relieved from all its impurities—its silicon, phosphorus, sulphur—without first entire decarburization. To get rid of these impurities is one of the most difficult parts of metallurgy, and is a necessity to the making of steel; otherwise there are brands of pig iron, which, containing only the percentage of carbon in steel, might be called steel, and would be steel, and in demand in the market, were this the only condition, but the presence of the fifteen hundredth part of one per cent. of phosphorus injures wrought iron, and one-tenth of that quantity will ruin Bessemer steel, and, owing to the affinity of iron for phosphorus, all of that substance which may be in the fluxes, etc., is concentrated into the pig metal, from which the steel is to be made, as a phosphide of iron. Therefore the first process is to remove all oxidizable impurities, and the metal is submitted at the melting temperature to the presence of oxygen—that is, it is decarbonized. The products are nearly pure iron, and a slag formed of oxidized iron and oxidized impurities. The slag remains liquid, while the iron solidifies as it becomes purer, although the heat increases to the end; the iron is removed in a shapeless mass; this is the puddling process; it is then compressed into blooms and rolled into bars, which make the wrought iron of commerce. Pure iron being thus produced, carbon is added to it to make steel.

The present Bessemer process of making steel is really this same old principle of bringing the cast iron (pig) to wrought or decarburized iron, thus purifying it, and then adding the carbon to convert it into steel. It consists in first oxidizing simultaneously all, or nearly all, the carbon and silicon, and then adding to the decarburized iron a new amount of carbon, by means of a known quantity of a peculiar pure vesicular charcoal iron—speiseleisen—containing a large amount of manganese, which readily oxidizes, even before all the carbon is oxidized, and forms a base with which the silica unites, forming a liquid, fusible silicate; the sulphur is eliminated in the same process, and the speiseleisen, containing besides the manganese, a large proportion of carbon, thus acts both as a deoxidizer and recarburizer.

The Siemens Martin process is too expensive to be used for railroads; but the principle is the same. Yet even the Bessemer steel rails are looked on with suspicion by high authorities, and it appears with reason; and the old simple way of making steel by purifying by decarburization and subsequent addition of carbon has given the best results.

We have thought it best to glance over the technical questions concerned in the making of steel, to show that the pretensions of this Codorus Company are nothing new, but have been repeatedly put forth in one form or other, and have as repeatedly disastrously failed in the crucial test of two or three years' experience; and we have briefly alluded to the mistake (in supposing that a certain proportion of carbon is all that is needed) which has been the

stumbling-block of countless impostors and visionaries, and which has so often promised steel and only given a "steely iron," with the proper proportion of carbon, but not a steel, before speaking further of the Company.

We have sent to York County, in Pennsylvania, and have ascertained that the Codorus Company have a piece of property there for which they are said to have paid \$40,000, and on which they have since made some improvements. Their efforts to dispose of shares in the Company in their own immediate neighborhood have not probably been very successful, for we find one of the York newspapers threatening their citizens that they will regret withholding their patronage in that way and not supporting the association! Whether better success will attend their efforts to induce railroad companies to mix one ton of their ore with five tons of iron and thus make steel rails (!), we think those who have given attention to our remarks will very much doubt, and we do not think railroad companies have any right to make experiments for the benefit of this Codorus Company which are so full of risk to life.

The Company claim that they own the only deposit of this kind of ore existing in the United States. The deposit is then of very limited extent, and, if we may judge from the failure and disappearance of other noisy promoters to make steel in similar ways, it will have a still more limited application.

The President of the Company, a New York provision dealer, is represented as knowing nothing of iron or steel manufactures and less of the requirements of railroads. He seems only to desire to sell the ore at present and not to be ready to make steel rails except at some one else's expense, and puts forth a statement that the steel is admirably adapted for tools and for rails, when it is well known that very opposite qualities of steel are required for these purposes, and that it does not do, nowadays, to call a-y-thing which bears the name of steel, valuable. On the contrary, most steels have very narrow limits of utility. High steel is useful for punching and cutting tools, and useless for almost anything else; low steel is used for strains, torsions, etc., and is useless for tools; and then there are intermediate grades.

A letter is published from a railroad master of transportation stating that of four steel-capped rails—made from this ore—three have worn well, and the cap came off the fourth. They had then been in use about seven months. We are not told if we are desired to regard this as conclusively satisfactory.

We procured specimens of the Codorus ore and had it examined by a competent geologist. It is reported as simply a chlorite slate containing magnetite. The Codorus Company, it is said, have a patent for its use, but there are so many other patents for similar applications of ores that it is questionable if the patent would be found valuable even if the Codorus concern should not, like its predecessors, go into "the long night where went the brave men who lived before Agamemnon;" in other words, if it actually should appear there is some foundation for its magnificent pretensions.

A curious typographical error occurs in the published statement concerning the Company, made by their friend, the York newspaper, which announces the process of "manufacturing . . . te il" as commenced. That is a process which railroad companies are apparently accustomed to, or very fast becoming so. Is it prophetic as to the Codorus?

STUPENDOUS INTENDED FRAUDS.

THE UNITED STATES TO BE ROBBED OF
\$30,000,000!

Mexico to be Plundered of \$297,907,519!

BOGUS MEXICAN BONDS.

Woodhouse, and Insolvent Engraving Companies.

The following letter, just received from our special correspondent at Washington, reveals portions of a stupendous fraud, which deserves attention from the Mexican Commission as well as from our citizens who might be entrapped into purchasing some of the worthless bonds. We shall follow the suggestion of our correspondent and seek out the fullest information here for a future issue to guard the public interest!

WASHINGTON, October 12, 1870.

MESDAMES WOODHULL & CLAFLIN:

Yesterday we had something like the resumption of Government order by a meeting of the Cabinet, at which all the members were present, being the first meeting held in a regular manner for about three months; but as details of such affairs are given in your New York dailies it is not necessary for me to enter upon them.

Your paper is attracting great attention here by its masterly

exposures of the railroad and other swindles and frauds of the commercial metropolis, and there is no little quaking among the small tricksters of this city in fear that you will invade the "sanctity of fraud" in its hotbed of political corruption in this political metropolis of the nation.

That you will work incalculable good by the fearless manner in which you are now dealing, no well informed person can doubt, and in evidence of this I mention a remark made by an Honorable Judge of a Court, in my presence. It was to this effect: "The sharpness and cunning of the so-called negotiators in finance and commercial securities have reached to such point in keenness and evasion, as to nearly baffle all statute laws, because there was an entire want of means to follow and detect their turnings and manœuvres. The course which Woodhull & Claflin's weekly paper is taking in pointing out frauds, by analyzing the false statements of railroad and insurance companies, and of so-called bankers, bids fair to supply this means so desired by honest men, by legal minds, and so needed in the country at large. If that paper pursues the same straight course, moderate but firm in tone, and determined in action, it will work a reform which may save the entire country from the panic and disaster which it has so often suffered from almost solely the acts of designing and dishonest speculators."

You would be gratified still more by such an indorsement as this if I were allowed to make public the name and high authority from which it emanates.

Acting upon your instructions to observe closely, and report no other than such information as was accurate and which could be sustained by personal or documentary evidence, I have during the last two months had but little to communicate. The New York Herald, of the 26th September, however, called my attention to affairs here, by the following, in its Washington correspondence:

THE MEXICAN CLAIMS COMMISSION.

The Mexican Claims Commission has now been in existence for several months, silently working at the various legion of reclamations submitted to its consideration. Very little idea is had of the immense piles of manuscript through which the Commissioners and their solicitors and clerks have to wade. The claims with all the accompanying documents piled up, would make a very respectable public building. There are nearly 1,100 on one side, and 1,000 claims on the other. The total amount of claims of American citizens against Mexico including that of the Woodhouse Tehuantepec Company, is \$357,907,519.

This "Woodhouse-United-States-European-West-Virginia Land and Mining Company—Tehuantepec Ship Canal and Mexican and Pacific Rail Road Company," would, to a quietly reflecting mind need little more than its long spun out name to awaken the gravest doubts as to its honesty, but doubts so awakened would disappear instantly upon an investigation into the facts such as I have been making, and of which I now give you the briefest possible outline, purposing to send hereafter copies of the actual powers under which General Jose M. J. Carvajal acted in making this wonderful contract with Daniel Woodhouse, President, etc., etc, and which will show that he had no authority whatever for the making of any such contract—and that, therefore, it is void and of no effect in fact, laws or equity, and that the bonds attempted to be put off on the community had no value then or now, and that they cannot and never will be recognized in any other way by Mexico than in punishing their issue as a swindle should the prime mover of the affair ever cross into Mexican Territory.

That the enormity of this attempted swindle may be measured, I quote from the Herald correspondence, which in this, as in nearly every case, is accurate:

"There are nearly 1,100 claims on one side, and 1,000 on the other; the total amount of American claims, including that of the Woodhouse Tehuantepec Company is \$357,907,519."

Now we find that the claim sworn to by "Daniel Woodhouse, President," on the 4th of December, 1869, and duly filed, is made for \$322,907,519 33!!! And this by a man who, if he possesses anything, it is reported to be principally in the name of his wife, and has been gathered up out of foisting these same bonds on a half imbecile man of New York named Rogers or Rodgers, my informant could not say which, but which will be correctly ascertained and given in my next letter. In this whole affair, it seems Woodhouse was assisted by an insolvent engraving company of New York, called the "Colombian," and which subsequently changed its name to "Manhattan."

There is no basis whatever for the claim. It is doubtful whether such a Company as the "United States, European and West Virginia Land and Mining Co.," ever had legal existence or possessed any capital. And it is still more doubtful whether such a Company as the Tehuantepec Ship Canal and Mexican and Pacific Railroad Company has, or ever had, any existence to entitle it to appear in any court of claims, much less one dignified by treaty stipulations.

Yet, with the fraudulent effrontery which could only be seemingly justified by a plea of insanity, we find this "Woodhouse, President," of a fabulously long named, doubly-joined, bogus Company, claiming more than ten times as much as all the eleven hundred American citizens under this joint commission, or to make this more exact,

1,000 American Citizen's claim.....	\$35,000,000
Woodhouse, with the long tail of names, probably covering in its coil poor Rogers and the insolvent Colombian and Manhattan Companies' claims	\$322,907,519
1,100 claims representing.....	\$357,907,519

Various attempts have been made to arrange such plans as

years ago, they so seriously disagreed; as between the larger part of the English people and the people of this country there is nothing but the most cordial and brotherly feelings, while the entire interests of each country are unitary in every point of view? This is the consummation that must be arrived at sooner or later; and why should not the people catch the inspiration now and demand at once a Universal Anglo-American Republic? The reign of Queen Victoria cannot, in the ordinary course of events, extend very many years longer. In the thirty-two years of her reign she has merited and obtained the reverence of all intelligent people of all nations. She could render herself immortal by now recognizing the course of general progress in taking up this question of Universal Government and laying it before Parliament for its action, with the recommendation that it be submitted to a popular vote. The scientific mind of England understands the importance of this matter, and the liberal press should put it before the people in an intelligent manner.

A union of the entire English speaking people of the world would be such a gigantic step as has not yet been made by civilization. All the countries this would include are well prepared for it. It could be made without any serious commotion, and when made it would constitute a power such as the world has not yet known. While such a step would be no humiliation to English pride, it is the only one by which England can be saved from sinking into comparative nothingness in political power. Combined with us we should be able to control the future destinies of the world. To such a grand and powerful government, representative, as it would be, of liberty, equality and justice, other nations would as naturally gravitate as the greater magnet draws the lesser ones to itself.

To such a republic as this would be, it is not unlikely that all of the South American republics would seek admission. The entire Western Continent could be managed at once. Such nations as would not come in should be considered as unorganized territory, and the proper authority instituted over them. Who will deny that English influence has not benefited India? Why should not the power and government of a Universal Republic benefit any country over which it should be exercised? Would not Mexico be very much benefited by being *taken care of*, and so of Brazil? But the first grand thing to strike for is, the unity of all people speaking the English language, and to this end we again propose

THE UNIVERSAL ANGLO-AMERICAN REPUBLIC!
THE UNITED STATES OF THE WORLD!

WOODHULL & CLAFLIN'S WEEKLY.

The Organ of all the Great Cardinary and
Universal Principles, Propositions and
Plans of Organization.

"THE CARDINARY NEWS."

A SHORT TALK ABOUT OURSELVES.

THE "ORDINARY NEWSPAPERS."

The statement of "OUR FUNDAMENTAL PROPOSITIONS" stands, and will stand, prominently, in full-faced (black) type, at the head of our editorial columns. They are new and rare as the platform of a newspaper. Some of them are hardly intelligible without explanation; but it is precisely for the purpose of explanation that they stand there. They are so many texts about which we propose to preach, in one form or another, from week to week.

I say "we" and "our," and I say *I, ad libitum*. What I shall write for this paper over my own name will commence ordinarily on the fifth page. What I write as editorial will appear on the editorial pages, the eighth and ninth, or be dispersed in small paragraphs throughout, along with the general editorial matter. In what I write over my own name, I shall, when it suits me best, identify myself with the editorial "we" of this concern. I am a somewhat irrepressible character. I write best when I simply talk to the people. I have generally scared to the death every publisher that I have ever undertaken to write for, by telling something which he thought ought not to be told, or by telling it in a way that he didn't like. The result was that I retired, disgusted with journalism, and for a dozen years I have hardly written a dozen paragraphs, until within the few months past.

And yet there is no man living who has more to say to the world than I have; nor, as I think, that which the people need more to hear; nor that which is better adapted to the newspaper, as an organ; according to my conception of what a newspaper ought to be.

WOODHULL & CLAFLIN have the audacity and the nerve to tender me the use of their journal as the vehicle of my thoughts, because in the great outlines of our purposes and methods, we are identified in our convictions and desires

and, because audacity and enterprise are among their many prominent characteristics. They do more; they lend the powerful aid of their pens to the support of the same objects; and they summons, to co-operate in the same purposes, a corps of progressive and intelligent writers from the extremes of doctrinal conviction in the ordinary sphere, but who will find free scope for their diversities in unity, in the Cardinary Sphere of Sciento-Philosophic and Integral Reconciliation.

SCIENTO-PHILOSOPHY is Philosophy, not in the old and trite sense, as merely metaphysical speculation; but Philosophy as affected by the Positive Scientific Development of this age, and, as in turn, affecting it, in the *Philosophy of the Sciences, and in the Science of the Philosophies, culminating in Universology*.

INTEGRALISM, is Philosophy in the still larger sense which includes action, or the Polity of the World or so-called Practical Philosophy, in addition to the more abstract basis or Intellectual Platform which, taken alone, is Sciento-Philosophy. INTEGRALISM, in its own more speculative aspect, is a doctrine of Universal Reconciliation among and between all the sects and segments of opinion. It is that all-sidedness which sees truth in every thing, which justifies all the past, and extracts, from all, the means of improvement for the future.

CARDINARY IDEAS, AND NEWS, are merely such as rise "above buttons," such as interest men and women who have some brains above their ears and eyebrows—a very small minority, it is true, of the whole people. Ordinary News and Ideas are such as fill the ordinary newspapers, from the lowest trashy story papers up to the great weeklies and dailies. The Sunday World and the Sunday Herald are marking a transition, and are, from week to week, striving to build up a new reading public, by the thoughtful and aspiring character of their contents. A millionaire died the other day in Philadelphia, and left his fortune to found a library and institution upon the express condition that no newspaper should ever be filed or preserved for exhibition in it. He regarded the inane and frivolous nature of the contents of newspapers universally as a continuous means of dissipating and debauching the public mind. A generation ago, Mr. Girard gave a similar rebuke to the effete nature of pulpit teachings. A large portion of the public denounce the pulpit; few hitherto have denounced the weekly and daily press. But in simple truth, nine-tenths of all the reading of newspaper matter that is done by the public is mentally pernicious—when not positively so, then negatively so, by filling the mind with inferior stuff to the exclusion of all serious and manly thinking. The editors and paid writers who manage the press know this and deplore it; but recklessly reconcile themselves to it as inevitable. They must write what will make their papers sell—in the merely pecuniary interests of the publishers. One of the most able and earnest of American journalists said to me, with intense bitterness: "Andrews, God bless you if you can write what you think! *I am merely a damned literary whore!*"

The phrase is expressive and true. It is not the female body alone that can be prostituted. The male and female brain; each and every part of what we are, and own, may be consecrated to true uses, or prostituted to false and base uses.

It is the inversion (the topsi-ter-vi-ness) of our existing society that wealth, substance, mere material Bulk, is put above Thought, Science, Truth; that the buttocks of the community are upheaved, in an unseemly way, above its head. Swedenborg says that Society is THE GRAND MAN inverted; or, as it were, standing on its Head.

It is, then, part of my object to reinvert the Grand Man; and set him on his feet, or to seat him on its legitimate posteriors.

It is also part of my object, in the same connection, to emancipate the members of the Press from their unfortunate condition of prostitution—the prostitution, I mean, of their talents to base uses. If I die in the attempt, let them erect a monument over my grave, and compliment my ghost by a Press Dinner.

STEPHEN PEARL ANDREWS.

STILL ANOTHER STATEMENT OF THE OBJECTS OF OUR PAPER.

More fully, the Objects of WOODHULL AND CLAFLIN'S WEEKLY, are:

1. To be the Organ of the most advanced Thought, Aspiration and Purpose, upon every subject of Human Welfare.

2. To assert and protect the rights of all; without respect to sex, color or race; and still more, to urge the acceptance and performance of the Social Duties of all, in behalf of all, by all.

3. To incite the rich and powerful classes to become a Social Providence over the poor, the weak, and the needy classes; not through barren charities, but through the institution of better methods of living; as in the Organization of Industry, the protection of the workers, the improvement of their homes and the like.

4. The Abolition of Poverty and Wretchedness, as unnecessary evils in a world abounding with the means of production, and with the rapidly increasing facilities for exchanging and distributing the products of labor and wealth.

5. To promote the recognition and to establish the formal existence of a True Aristocracy of Wisdom, Generous Aspirations, and Good Deeds, resting upon a broad basis of Democracy, or of Equal Rights, Opportunities and Rewards, to the utmost practicable extent.

6. To inaugurate a Universal Government, in the midst of and Superior to the Existing Governments, for other and higher purposes, without disturbing them, and under the guidance of Science and of the Supreme Genius of Organization and Administration.

7. To promote the effective alliance of Wealth and Brains, or of the Great Capitalists and the Great Social Scientists in a conspiracy for the improvement of all human conditions.

8. To promote the free communication and the active co-operation of the two worlds, the Material and the Spiritual, for the attainment of a Higher Destiny for Humanity at the earliest possible day.

9. To aid in the rapid diffusion of a knowledge of the newly discovered Universal Science (Universology), and in the Unification of all our Intellectual Conceptions, by that means.

10. To aid, in like manner, the practical adoption of the newly-discovered Scientific Language, (Alwato—pronounced Ahl-wah-to); first, for the simplification of Scientific technical terms, and ultimately as the Vernacular of the Human Race; and so to found The University, and reconstruct the Education of the World.

11. To enthuse all humanity with a new religious devotion to *All truth, lead where it may; and if the truth be not known, to its discovery; and if the way to discover it be also unknown, then to the discovery of the way.*

12. In a word, to aid the immediate inception and the progressive inauguration of the Millennium, through Science, and the co-operation of Wealth consecrated to that end, and the genius of organization, and the higher religious development of all mankind.

QUIPS, BY FIGARO.

Foundlings—Children born on the European plan.

Platonic Love—Two people who want to but daren't.

Marriage—Imprisonment for life.

Stagnation—A nation inhabited mostly by men.

The pretty Miss Leclercq has returned from Europe, and Mr. Charles Fechter!

The French say that the needle-gun of the Prussians is all in their eye. Too true!

When will the United States have plenipotentiaries in Europe instead of miserable little penny-potentiaries?

It is said that the crying of children is good for their lungs; but who doesn't wish that they would let up on their lungs a little.

President Grant has had some new books given him and is "at his mind."

A correspondent wishes to know what else they raise in Siam besides twins!

Offenbach having been born in Cologne, considers himself a musician of the first water.

Gen. Grant has a good wine-cellar and always keeps Mumm.

Miss Anthony is said to have invented a new dance.

Gen. Grant has never been in law himself, but he has two or three brothers in law, and they do for the family.

Dan Bryant is about to bring out a new song dedicated to Mr. Greeley, with the title, "Shoe-ties don't bodder me."

Mayor Hall is said to have descended in a straight line, for him, from the Halls of Montezuma.

Figaro has examined the war question and says that though he likes the Teutons he doesn't like their *tout en semble*.

Napoleon was so weak at last accounts that he couldn't beat an egg.

One of our Wall-street friends wants to know what the difference is between the day-rate of gold and the nitrate of silver.

When taken to be well shaken—Paria.

The Germans are at lagerheads with Greeley on the war question.

Why was Louis Napoleon's army like his moustache? Because it was waxed at both ends.

FINANCIAL AND COMMERCIAL.

Money was invented as a method to facilitate the exchanges of the products of the industry of the world. If this is a true definition of money, the only legitimate money it is possible to have is something that naturally grows out of the things it is required for. A national currency, then, should be a representative of that which it is its sphere to exchange; that is to say: a currency dollar should stand for a certain amount of the different products, which have been produced at the expense of a certain amount of labor. It will be perceived that this representation is upon an entirely different hypothesis from that of a currency that is supposed to represent gold.

To begin with something which everybody can understand, it may be supposed that a farmer, occupying a given quantity of land, can, in a series of ten years, produce an average amount of ten thousand dollars per year to dispose of commercially. During the process of production he is obliged to have, say eight thousand dollars' worth of means, to enable him to continue the process. Now, instead of his being obliged to obtain credit based upon his prospective crop, he is supplied with a representative currency based upon it, this enables him to purchase from time to time that which he requires. When his crop is harvested, it is disposed of and his currency is redeemed by it.

Now, make this application general to all kinds of production in the country—which is the only basis of value a country can have—and make the Government the appraiser of the value thereof, and the maker and utterer of its representative, and a currency will be obtained that will possess all the requirements and characteristics of money; because it will be used to exchange that upon which it is based and of which it is representative, and which is substantially redeemed every time it exchanges any products of the country. Now, how shall this system be instituted? In the census now being taken, the value of the total products of the country can be arrived at, which sum total should be used as the basis of issue, and continue as such during the next ten years, at the end of which time the increased products would require another valuation to amend the bases for an increased issue for the next ten years.

A currency thus obtained would possess all the substantial value that could be required of money. It is really the basis of value when gold is used: for how is a people to obtain gold unless they have produce to exchange for it? Which operation is, in reality, nothing more than the exchange of one commodity for another, of which it is not and cannot be representative, while in the case of the proposed currency an exchange is effected for that of which it is representative.

In this view of currency for a country, our system of greenbacks came nearer being money than anything that has ever been in use in this or in any other country. They were based upon the capacity of the country to produce, and had the Government confined itself to their use, and had not been obliged to invent some further means to predicate securities, we should now have had a real money currency. Who is there to find fault with "greenbacks" as a national currency, provided there are enough of them to transact the business of the country with, and no more than just enough? But they lack one essential quality of real money—they are not receivable for all things that the people need money for, and which the Government demands of the people. They should have been made receivable for all Government demands, even for duties on imports. But the necessities of the Government, which was then struggling with all its might for existence, made it a "military necessity" to exact gold for duties on imports, as an indirect way of taxing the people, who could afford to indulge in the luxuries of foreign products.

Though not available for duties there never has been in the history of the world so stable and invariable a measure of value as the greenback, since the Government ceased issuing any more than the amount already out. There has been no great financial panic and no considerable unsettling of commercial values. They require that one thing more should be done—they should be given a fixed measure of value. Then nothing more could be required of a currency than would be found in the greenbacks. It must be remembered that such greenbacks are the currency of the people, the medium of exchange of the people's wants, while the clearing-house, the draft and the ledger are the means of performing it.

The reason, and the only reason, why the people can feel that such a currency may be unstable is, the fear that the Government may be induced to issue it in greater amount than primarily authorized, and consequently that it would depreciate; but this could not be until the nation should issue more than the value of its property. But for this deficiency there is a good and sufficient remedy, which can be provided and used in connection with the proposed new currency, which is to be based upon the capacity of the country for production, and which will also provide for different seasons or parts of seasons when more or less circulating medium is demanded to fulfill the business indications of the country; and with this it is believed all the objections are covered that can possibly be raised by the most strenuous stickler for a currency with a gold basis, though the Government may issue never so great a volume of the currency proposed, which will be formulated in our next issue.

What on earth made you get so drunk, and why—oh why do you come home to me in this dreadful state?" "Because, my darling, all th' other places 'r shut up!"

Georgia is raising bananas extensively.

THE VOCAL MEMNON.

BY E. G. HOLLAND.

In Thebes are two statues, colossal and grand,
That witness the pride of Antiquity's land;
And when o'er the mountains first rose the fair sun
On the lips of the man constructed of stone,
Responsive was heard the musical tone,
When the worldling's cold heart the gleam of Love takes,
In his stone-sculptured breast sweet music awakes.

NOTE.—The two statues of Memnon are almost fifty feet above the plain. Spencer says they are fifty-three feet above the ground. The pedestal is now buried about seven feet below the surface, making in all about sixty feet. Across the shoulders one of them measures eighteen feet and three inches; from the top of the shoulder to the elbow sixteen feet and six inches; from the top of the head to the shoulder ten feet and six inches; from the elbow to the fingers' end seventeen feet and nine inches; from the knee to the plant of the foot nineteen feet and eight inches.

A CONTRIBUTION.

BY WILLIAM S. ANDREWS.

The Lord's Prayer of the New Catholic Church, printed in No. 21 of your paper, has called to mind a prayer once made which I think worth repeating—not for any similarity to the Lord's prayer alluded to, but because that set me to thinking of prayers generally, and brought to my recollection this one.

A youth of about fifteen years of age, and possessed of a most active, sceptical and analytical mind—which had very early led him to refuse to accept on faith the prevalent tenants of theology, and had rendered him an object of pity and solicitude to his truly pious relatives, and a fearful trial to the patience of all Sunday-school teachers—found himself, while on a visit to his New England cousins—old-fashioned Puritans—"cornered," when he was obliged to offer prayer; and the prayer he "offered" has perhaps never been equalled in point of effect before or since. Regarded as a young heathen, whom it was useless to attempt to convert by argument—he always had the best of it at that—he had been severely let alone; and inasmuch as he submitted to being carried three miles to church on Sunday, and meekly listened to the morning and evening family service each day, consisting of a chapter in the Bible and a prayer from his uncle, the deacon, he had come to regard himself as safe from pious assault of any kind. The event proved, however, that his benighted condition had not been overlooked by at least one of his cousins. It was on a Sunday evening, when, as the custom was at that time, a chapter had been read from the Bible, and the whole family had kneeled to pray, each one in his or her turn, according to ages, commencing with the head of the family and ending with the youngest child. The youth kneeled with the rest; the boy next eldest to himself had just finished his prayer—the same one that he had made, no doubt, on every Sunday evening for years before—delivered in a whining voice,—much as a peevish child might ask for a piece of cake—his knees ached and he began to congratulate himself on the fact that the next boy would end the ceremonies, when he became conscious that the next boy was not going on with his prayer. A short pause, and it became painfully evident that the next boy didn't mean to go on, either, until his turn came; that is, until after our hero had made his prayer. The pause became painful; he began to feel that he had been purposely trapped into making a prayer, a thing he had no intention of doing; he tried to "stick it out," but the other boy was equally determined—it became a fierce battle of silence; at last, driven to desperation, and knowing that it was expected that he would be forced into making an orthodox prayer, and determined not to do anything so hypocritical, he broke the awkward silence, and "prayed" as follows:

"Oh, Lord, you know that I do not believe in you as you are described in the Bible and believed in by the Church. You know that I do not believe in the Bible as the word of God. If it is true, as affirmed, that you have created the Universe, it follows that you have created all that is in it. You have created evil as well as good, the devil as well as the angels, hell as well as heaven. If you have made men at all, you have made them as they are. If they are good, it is because you have made them so; if they are wicked, it is equally your work. If you are omnipotent and universal, as you are said to be, there can be no evil thought or wicked deed that is not the result of characters and conditions which you have created. If there is a hell, and we are to be burned in it, it is because you have wished it to be so. All things are possible to you; had you wished to make men good and happy you would have done so. It has pleased you to make them evil and wretched. You are not, then, good, nor do you love your creatures. It is evident that their sufferings give you pleasure or you would make them happy. Could I believe in you I could not worship you, except through fear, the meanest of emotions, but the only one you seem desirous to excite. We cannot love you for the good you have made, for it serves only to render us more miserable, by contrast with the evil you have forced us to endure. And so, oh, Lord, if the Bible be truly your word, and you are as the Old Testament describes you, I can only hate you, and be thankful that I do not believe. And now, oh, Lord, if I am wrong it is because you have made me so, and because you wish me to continue so; for you can make me believe and do what you please. Created by you I am a mere creature in your hands, and am responsible for nothing. I have not the power to choose between good and evil, as I am told I should do, for I can only judge of right and wrong through the use of a brain created by you, in the full knowledge of the conclusions it would lead me to. With you and not with me rests the responsibility. I can only be thankful that I am not cowardly enough to fear, nor weak enough to worship, as horrible a creature as the God of the Church. Amen!"

The prayer concluded the family went off to bed in perfect

silence, not a word was spoken; but, it is perhaps unnecessary to say, the young gentleman was not waited for when it came his turn on the next Sunday night.

The boy who made that prayer is now a man, truly religious in his adoration of the real God of truth and love, but he still feels all his old abhorrence of that awful, and happily impossible, being of which theology teaches—a God who, having the power to save all, wilfully destroys many.

CORNER OF CANAL AND BROADWAY.

"A suit for Johnny?"
"Yes."
"Coachman, stop at the corner of Canal and Broadway."
"Where are you taking me, my friend?"
"To Baldwin's. You are a cash customer, and Baldwin always has the best bargains for cash. His

BOYS' DEPARTMENT

is the very best in the city. His assortment is the largest. If you cannot find what you want there it's no use to go farther. Here we are."

"Good-morning, Mr. Baldwin. How is trade now?"
"Don't you see my house full, madame?"
"Yes; but is not this opening day?"
"Every day is opening-day with us."
"Indeed! How much money do you take in on an average, daily?"
"From \$8,000 to \$10,000."
"And every month?"
"About \$103,000. I've sold per annum, for three years past, over \$800,000."

"Don't you frequently sell off at cost, Mr. Baldwin?"
"Never, madame. We never have sold stock to sacrifice. Our profit prices are less than others who sell below cost."
"How do you manage that?"
"We deal fairly; we are polite to all who give us a call; we have one price, a low price, and we never permit any customer to cheapen our goods. What shall I show you this morning?"

"My friend wishes a suit for Johnny."
"Come along Johnny, we'll fit you up. Here are our Derby and Epsom suits in gray and drab casimere. Detached vest, you see. That pleases Johnny—different designs—\$13 for the suit of three pieces."

Johnny took one, of course.
"Here are our Lindsey suits; suitable for every-day wear. Three pieces. Take any color you choose. The prices range from \$7 to \$9. Johnny will need one of these."
"Yes," my friend answers; "at that price Johnny will need two." And a russet brown, and an invisible green are laid aside for Johnny. I cannot resist the temptation myself, and before leaving Baldwin's, my own boys, one of thirteen and the other of seven, are treated to suits. My little seven-year-old Frank is destined to wear a brown velvet, richly braided and trimmed with gilt buttons, priced only \$14, while my "big boy," Sammy, is fitted out with an all-wool casimere suit, coat, vest and pantaloons, at the reasonable cost of \$8 for the whole.

We bid Mr. Baldwin good-morning, well pleased with him and ourselves. He has sold us goods, but we know we've not been sold, and whenever we want suits for our boys we'll go there again.

The following is vouched for as a boy's composition: The Horse.—The horse is the most useful animal in the World. So is the Cow. I once had thirteen Ducks and two was drakes and a Skunk killed One. he smelted Orful. I knew a Boy which had 7 chickens but his father would n t let him rais Them and so he got mad and so he boared a Hole in his mothers Wash tub. Our saviour rode on a Ass. I wish i Had a hors. a horse weights 1000 pounds.

SUPERB INSTRUMENTS.—The new and improved Pianofortes from the long-established and very extensive factory of Hallet, Davis & Co., of Boston, have deservedly attracted great attention, and won very high praises, both from professional men and amateurs. The reputation of this manufacturing firm has long stood high for thoroughly excellent and reliable workmanship, but they have latterly introduced such novel and important improvements into their method of construction as renders the tone of their instruments wonderfully and peculiarly pure, even and sweet, at the same time sonorous and brilliant in the highest degree. We derived, not long since, much pleasure in the examination of the above, at the warerooms of W. Redfield, Phelps & Co., 927 Chestnut street, Philadelphia.

IN THESE TIMES, when so large a portion of the people use wines or liquors, it becomes a matter of no little importance for them to know where that which is pure can be obtained, so that they may have no fear of imposition. The late firm of A. Binner & Co., of Liberty street, possessed a well established reputation for furnishing pure wines and liquors, by a strict regard for what they put before the public. Abraham Binner, of 39 Broad street, inherits said reputation, and all persons who purchase anything bearing his name may be assured of its quality.

OUR readers, gentlemen and ladies, who are in want of boots and shoes of the most fashionable styles and best make, should call at Miller & Co.'s, No. 3 Union Square, where they will find the largest and choicest stock of goods in the market. Miller & Co., by their honorable manner of transacting business during the past quarter of a century, have gained a reputation which enables them to outstrip all competition.

MILLINERY OPENING.—It affords us pleasure to notice that Madame A. Binns announces a fall opening of elegant millinery novelties, on Thursday, the 14th inst. Having been favored with a private "interview" with those splendid novelties, we can confidently recommend our numerous lady friends to give Mme. Binns a call at No. 773 Broadway, opposite A. T. Stewart's.

Corns Cured for 50 Cents. Each.

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Dr. Rice's Annihilator cures Corns, Bunions, Nails, Tender Feet, etc. By mail 50 cents per package.

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Offers to the public a splendid assortment of Bonnets,
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OPPOSITE STEWART'S.

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Begs to inform the Ladies of New York and vicinity,
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VINEGAR BITTERS.

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Made of Poor Rum, Whiskey, Proof Spirits,
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GREAT BLOOD PURIFIER and A LIFE
GIVING PRINCIPLE, a perfect Renovator and
Invigorator of the System, carrying off all poisonous
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No person can take these Bitters according to direc-
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point of repair.For Inflammatory and Chronic Rheuma-
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Bilious, Remittent and Intermittent Fevers,
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Bad taste in the Mouth, Bilious Attacks, Palpitation
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symptoms, are the offsprings of Dyspepsia.They invigorate the stomach and stimulate the tor-
pid liver and bowels, which render them of unequalled
efficacy in cleansing the blood of all impurities, and
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and Diseases of the Skin, of whatever name or nature,
are literally dug up and carried out of the system in a
short time by the use of these Bitters. One bottle in
such cases will convince the most incredulous of their
curative effect.Cleanse the Vitiated Blood whenever you find its
impurities bursting through the skin in Pimples, Erup-
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pure and the health of the system will follow.PIN, TAPE and other WORMS, lurking in the
system of so many thousands, are effectually destroy-
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BROADWAY and ELEVENTH STREET.invite special attention
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Shawls,
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Striped Ottoman Shawls,
the
handsomest exhibited this season.
Broche Loug
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A large stock
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India Shawls,
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plain and filled centres,
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the most exquisite designs,
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very attractive prices.A.—JAMES MCCREERY & CO.,
BROADWAY and ELEVENTH STREET.on
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will open,their silk department,
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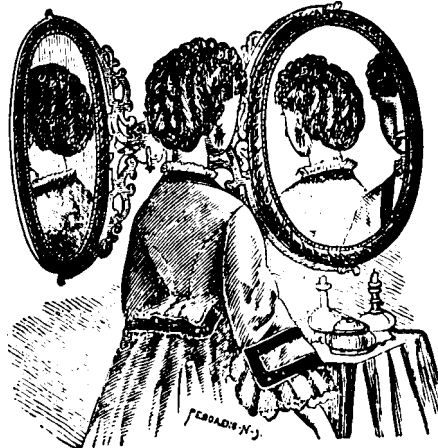
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\$1.000 REWARD
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WERE LAST WEEK AWARDED A
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In commenting upon the most famous articles upon
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"The Halford Table Sauce."

"Pittsburg but follows the lead of the seaboard
cities in giving this truly excellent relish the first
place on her tables. It was introduced here in April
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and speaks well for the merits of the Halford, as well
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The Proprietors of the Celebrated Parker
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more than a year since, as will be seen by the annexed
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HALFORD SAUCE,

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"PARKER HOUSE, Boston, Sept. 1, 1869.

"We have had for several months in constant use
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and it has given such satisfaction to the guests of our
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SAY:

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"We are using on all our tables the Halford Sauce,
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Through Express Trains leave Chambers street at
8 A. M., 10 A. M., 5:30 P. M. and 7 P. M. daily. Leave
Twenty-third street at 7:45 A. M., 9:45 A. M., and 5:15
and 6:45 P. M. daily. New and improved Drawing
Room Coaches will accompany the 10 A. M. train
through to Buffalo, connecting at Hornellsville with
magnificent Sleeping Coaches running through to
Cleveland and Galion. Sleeping Coaches will accom-
pany the 8 A. M. train from Susquehanna to Buffalo;
the 5:30 P. M. train from New York to Buffalo and the
7 P. M. train from New York to Rochester, Buffalo
and Cincinnati. An Emigrant Train leaves daily at
7:45 P. M.

For Fort Jervis and Way, at 11:30 A. M. and 4:30 P.
M. (Twenty-third street, at 11:15 A. M. and 4:15 P. M.)
For Middletown and Way, at 3:30 P. M. (Twenty-
third street, at 3:15 P. M.); and, Sundays only, 8:30 A.
M. (Twenty-third street at 8:15 A. M.)
For Graycourt and Way, at 8:30 A. M. (Twenty-
third street, at 8:15 A. M.)

For Newburgh and Way, at 8 A. M., 3:30 and 4:30 P.
M. (Twenty-third street at 7:45 A. M., 3:15 and 4:15 P. M.)
For Suffern and Way, 5 and 6 P. M. (Twenty-third
street, at 4:45 and 5:45 P. M.) Theatre train, at 11:30 P. M.
(Twenty-third street at 11:15 P. M.)

For Paterson and Way, from Twenty-third street
depot, at 6:45, 10:15 and 11:45 A. M.; 1:45, 3:45, 5:15
and 6:45 P. M. From Chambers street depot, at 6:45,
10:15 A. M.; 12 M.; 1:45, 4:15 and 6:45 P. M.

For Hackensack and Hillsdale, from Twenty-third
street depot, at 8:45 and 11:45 A. M.; 12:15, 3:45, 5:15,
5:45 and 7:45 P. M. From Chambers street depot, 9
A. M.; 12 M.; 12:15, 4:15, 5:15, 6 and 7:45 P. M.

For Piermont, Nyack, Monsey and Way, from
Twenty-third street depot at 9:15 A. M.; 12:45, 3:15,
4:15, 4:45, and 7:15 P. M., and, Saturdays only, 6:30
11:45 P. M. From Chambers street depot at 9:30 A. M.;
11, 12:30, 4:15, 4:30, 5 and 7:30 P. M.; Saturdays only,
12 midnight.

Tickets for passage and for Apartments in Drawing
Room and Sleeping Coaches can be obtained, and or-
ders for the checking and transfer of Baggage may be
left at the Company's offices—241, 529 and 937 Broad-
way—205 Chambers street; 38 Greenwich street;
corner 125th street and Third Avenue, Harlem; 338
Fulton street, Brooklyn; depots foot of Chambers
street and foot of Twenty-third street, New York;
No. 3 Exchange Place and Long Dock Depot, Jersey
City, and of the Agents at the principal hotels.

L. D. RUCKER, June 13, WM. R. BARR,
Gen'l Sup't 1870. G'l Pass'r Ag't
*Daily. †For Hackensack only. ‡For Piermont and
Nyack only.

NEW YORK CENTRAL AND HUD-
SON RIVER RAILROAD.—Trains leave Thirtieth
street as follows:

8 A. M., Chicago Express, Drawing Room cars at-
tached.
10:30 A. M., Special Drawing Room car Express for
Chicago.

11 A. M., Northern and Western Express, Drawing
Room cars attached.

4 P. M., Montreal Express, Drawing Room cars at-
tached.

7 P. M., Pacific Express, with Sleeping cars through
to Chicago without change, via M. C. R. R. Also L.
S. and M. S. R. (Daily).

11 P. M., Night Express, Sleeping cars attached.

9 P. M., Hudson train.

7 A. M. and 5 P. M., Poughkeepsie trains.

9:45 A. M., 4:15 and 6:15 P. M., Peekskill trains.

5:30 and 7:10 P. M., Sing Sing trains.

6:30, 7:10, 8:30, 10 and 11:50 A. M., 1:30, 3, 4:25, 5:10,
8 and 11:30 P. M., Yonkers trains.

(9 A. M., Sunday train for Poughkeepsie.)
WM. H. VANDERBILT, Vice Pres't.

New York, May 2, 1870.

THE CRAFTSMEN'S

LIFE ASSURANCE COMPANY,

214 AND 216 BROADWAY, N. Y.,

Issues all desirable forms of Life and Endowment
Policies upon the most favorable terms. No extra
rates on account of residence, travel, occupation or
sex. All surplus returned to the policy holders an-
nually. Able canvassers wanted.

E. A. LAMBERT, President.
HENRY BELDEN, Secretary.

REFLECTIONS.

BY ANN S. THOMPSON.

Mournfully the cricket sings,
Through my heart its music rings,
For it tells of autumn hours,
Falling leaves and wither'd flowers;
It doth whisper summer's dead,
All its fragrance hath been shed.

Autumn spreads its gorgeous bloom
Over summer's silent tomb;
Soft dews fall, and low winds sigh;
But the frost doth on them lie.
Sorrowful all things appear
When the summer leaves the year.

Spring doth into summer grow,
Neither fears the frost or snow,
Beauteous robes for us they wear,
Breathe their fragrance everywhere;
But their garments cannot bear
Chilly winds or frosty air.

They are of ethereal mould,
Quickly fade and soon grow old;
Over their short lives do we
Read our own sad destiny,
Wondering if such forms of love
Are the types of those above.

Wondering how the flowers receive
All the fragrance that they give;
How they each their seasons know,
When to come and when to go.
If we shall these blossoms see
In the life that is to be.

How we love the summer hours,
Singing birds and blooming flowers,
Playing fountains, running streams,
Dancing shadows and sunbeams,
Fragrant winds that breathe of love,
Verdant meadow, silent grove.

Summer days, like dreams of bliss,
Tell of happier climes than this,
Where the yearning soul shall feel
No dim shadows o'er it steal,
Where the summer hours shall be
Lasting as Eternity.

Where the chilling autumn wind
Never shall an entrance find,
Where no winter snow shall fall,
And no need of funeral pall
O'er dead leaves and faded flowers,
Minding us of passing hours;
These to earth we leave behind;
There we shall our Eden find.

THE DRAMA AND (PERA AS EDUCATORS.

NILSSON—JANE EYRE—THE RIVALS—LITTLE NELL AND THE MARCHIONESS—THE SCARLET LETTER DRAMATIZED—THE WOMAN QUESTION ON THE STAGE.

NILSSON.

She has come and gone, peerless Nilsson! Will we ever see and hear her like again? Let the critics say what they will about her phrasing about "Angels ever Bright and Fair," about the hardness of the first burst of her glorious voice, about the "pose" of her head while enunciating her most difficult passages, never has her peer in all things been seen. Her voice is more like Sontag's than any other of the great singers who have preceded her. But Sontag lacked her delicacy and purity of tone. With the same wondrous compass that Jenny Lind possessed, with a vocalization and training excelled by none, she has greater originality, and then her personal beauty gives her an advantage over any contemprary that has yet appeared before an American public. It is not the sensuous, infantile, tender, smiling beauty of a Moutaland. It is the higher beauty of an intellectual, disciplined woman. Her li-caments have been chiseled by thought and study. Never, perhaps, has an American audience heard such an elevating and refining a performance as her rendering of "Angels ever Bright and Fair."

She makes it a prayer, welling up from a heart rendered angelic by its own purity. The few, only, can appreciate its high artistic excellence. But when "Lacea La Notte" or "Miserere" from "Trovatore" trills from her beautiful lips, all can realize the difference between Nilsson and any other songstress we have heard.

The desire to see her in opera grows with every hearing of her concerts.

She dresses beautifully and appropriately for concerts; but one cannot suppress the desire to see her costumed as Gretchen or Leonora, and given all the advantages of stage and scenic effects. Sympathies with and for the million dictate this wish. To hear and see such an artist and such a woman is elevating, and the million would crowd her operas, while only the "upper ten," the most critical portion of our population, attended her concerts at Steinway Hall. Those who have heard her cannot be too grateful for the fore-sight displayed by Strakosch in bringing over the Swedish nightingale and surrounding her with the talents of Brignoli, Vieuxtemps, Wehli, Cary and Maretzek; but we wish to increase that debt of gratitude by hearing and seeing her in opera.

Every dramatic representation of the highest order refines, educates and elevates.

THE RIVALS AT WALLACK'S

comes strictly under this head. A comedy of the rarest excellence, of such genuine wit and humor as to keep an audi-

ence in a roar, yet never bringing a blush to the cheek of the most sensitive modesty. It is played by first-class actors in every role. The costuming is strictly artistic and historic, the new scenery perfect, moving with a quickness, noiselessness and ease not excelled even at Booth's, and the whole get-up and putting upon the stage producing an indescribably pleasing effect. Miss Henriques is an excessively pretty woman, who seems born a Lydia Languish. Miss Mostayer has evidently given Mrs. Malaprop careful study. The same cannot be said of George Clarke's Captain Absolute. He trusts too much to his really fine acting and good conception of the part. He gives some alterations and renderings of the text, at times, that do not improve the language. John Gilbert's Sir Anthony Absolute could not be improved. Bob Acres is not quite enough of a rollicking squire in the first acts of the play, but he redeems it by his exquisite cowardice in the duel scene. John Brougham needs no praise from our pen as Sir Lucius O'Trigger.

The houses which fill Wallack's every night show that our population appreciates the finest talent.

The "Two Roses" bids fair to be scarcely less attractive than the "Rivals." But its charm is that of novelty. It will never wear as the old English plays do.

Plays illustrative of English life and manners please and draw better than anything else, when they have any merit in themselves. When

"JANE EYRE," BY SEEBACH,

was announced at the Fourteenth-street Theatre every seat was taken two days before the play. Nor were the admirers of that matchless production of Charlotte Bronte disappointed in Mario Seebach's conception and rendition of the part. The play is fearfully mangled and altered from the plot of the novel—the whole "morale" is lost by making Rochester a stereotyped, good, moral, conventional hero, and not the passion-tossed, maddened yet deliberate man, determined to be a bigamist. Dumrowski could play the Rochester of the libretto fairly enough. The Rochester of the novel he could not conceive. That amiable face of his is absolutely incapable of a frown. He could not act a rage or a tempest of passion. How Seebach managed to be the Jane Eyre she was to such a Rochester was the most wonderful part of the performance. The whole get-up and putting upon the stage was ridiculously cheap—and cheapness disgusts a New York audience.

THE SPLENDORS OF OPERA BOUFFE

continue to attract our millions, and Opera Bouffe is better than no play, no amusement, to keep people from vice. That as one of the ends to be attained by the drama, makes Opera Bouffe desirable in New York.

Once more is Lotia playing "Little Nell" and "The Marchioness" at Niblo's. Now she is educating, now she is fulfilling her true mission as an actress.

It is a remarkable fact that the English or European novel is the only one we dramatize successfully for the American stage. "Rip Van Winkle" can scarcely be called a novel, and "Rip Van Winkle" by any other actor than Jo. Jefferson, and at any other theatre than Booth's, would probably be a failure. Could not Hawthorne's "Scarlet Letter" be dramatized in a manner to make it a success? It would be one of the most effective educators as a stimulator of thought on the Woman Question that could be put upon the stage.

EMILY VERDERY.

HUMAN GOVERNMENT.

ARTICLE II.

DIRECT LEGISLATION BY THE PEOPLE—THE REFERENDUM—FINDING A JUST BASIS OF LEGISLATION IN THE SOVEREIGNTY OF THE INDIVIDUAL—THESE TERMS MUST NOT BE CONFOUNDED WITH INDEPENDENCE OF THE INDIVIDUAL.

Sovereignty is one thing, dependence is another. One is objective, the other subjective, and each as necessary to the other as in the hands of skillful workmen tools to work with and material to work up are equally requisite. Mankind constitute in reality but one being. Unity is the law of their existence, toward the realization of which all are tending, with more or less consciousness of their destiny, some in one way and some in another, but ultimately meeting and journeying together on the same road toward the same goal. Conformity to this great law of human progress is, therefore, so far from being inconsistent with, that it is absolutely required by, those necessities of the individual in which originate his sovereignty.

What now, in view of these variously called "centripetal and centrifugal," "convergent and divergent," "propelling and regulating" forces, inhering in the several parts of the entire body of Humanity, is the next step, in order, necessary to be taken, on the field of politics, to attain the true objects for which Governments are instituted among men? Men do not learn to swim without incurring some risk of drowning. They must at least enter the water, with or without such artificial supports as may be within their reach. They make the venture and are surprised to discover that no artificial floats are necessary. Some men cannot learn their rights without incurring some danger of mistaking them. They must at least put forth their powers and abide the result which, when it is reached, shows that they had but little grounds for alarm.

Well, men have surrendered their most important political right into the hands of privileged representative legislators.

It was sufficiently shown in a previous article that the System of Representative Legislation affords no remedy for the evils inevitably resulting therefrom. It offers a direct premium to the representative to betray the rights of his constituents. It corrupts the heart and paralyzes the arm of the voter by denying to him the power to reverse the action of the legislator. Men "do not gather grapes of thorns, nor figs from thistles." Nor in face of the lessons derived from experience, "not to lead men into temptation, but to deliver them from evil," can either representative or voter be expected to do aught but yield to the temptation which the one has no moral and the other no legal power to resist.

Where, then, are the people to look for a remedy? Obviously, to themselves alone—that is to say, to DIRECT POPULAR LEGISLATION, so exhibited as either to supersede the necessity of a representative, or to limit his power in such a manner that his acts will have no effect until they have been approved by the people.

There is really no longer any need of the representative system. It has served its purpose. It has demonstrated the folly and wickedness of intrusting the recognition and protection of human rights to delegated bodies. As, however, it will probably die hard, it is, perhaps, expedient to make it the instrument of its own decease. Institutions that persistently decline to be abolished may sometimes be transformed and made to assume a different character. Representative bodies are professedly governed by written Constitutions (so called). These instruments in this country contain provisions for their own Amendment. Let them, then, be amended so as to provide, first, that no Act of any Legislative body shall be a law until it has been referred to the people for their action thereon, and that every Act shall be printed in a paper published by the State and furnished to each voter at least ninety days prior to the election of candidates to the next Legislature; and, secondly, that each voter shall have an opportunity accorded to him to propose a law to the Legislature which, if approved by one-fifth part of the members thereof shall, in like manner, be printed in the State paper, and furnished to each voter to take the same course as the Acts of the Representatives. And to these Amendments another might be added, providing that the Representative may be recalled at the will of his constituents; but this is not so essential. Men are not often virtuous in spite of the temptations to do evil by which they are surrounded; but if they have no power to do evil except by the voluntary consent of all, none will be done; and by THE REFERENDUM (so called), here proposed and accepted by the new Labor party, calling itself THE NEW DEMOCRACY in the United States, and THE INTERNATIONAL WORKINGMEN'S ASSOCIATION in Europe, the Representative is deprived of all power except that which is merely advisory and recommendatory. The responsibility and accountability are thrown back upon his constituents, who will have themselves alone to blame if they do not then, indeed, become truly SOVEREIGN.

The question now arises, "How this Reform or Revolution in the State can be inaugurated?" This is a problem the solution of which will require another article. Suffice it now to say that the work can only be effected by a radical Reorganization of the People in their primary capacity, so that they shall gradually become the State in fact as well as in name, and control the Legislature by securing possession of the means of superseding it at the proper time, or when it shall become necessary. But the statement of the Plan and Method of this Reorganization of the people must be deferred to another paper.

WILLIAM WEST.

New York, Oct. 6, 1870.

DON'T TALK TO THE MAN AT THE WHEEL.—*Passenger:* That is Black Mountain? *Pilot:* Yes, sir, highest mountain about Lake George. *Passenger:* Any story or legend connected with that mountain? *Pilot:* Lots of 'em. Two lovers went up that mountain once and never came back again. *Passenger:* Indeed; why, what became of them? *Pilot:* Went down on the other side.

ACADEMY OF MUSIC.

FANNY JANAUSCHKE

in

ENGLISH PARTS.

Under the management of Mr. AUGUSTIN DALY.

THURSDAY NIGHT—MARY STUART

(First time.)

FRIDAY—MARY STUART (second time)

SATURDAY MATINEE at 1—only Matinee of DEBORA.

SATURDAY NIGHT—Double attraction.

Mlle. JANAUSCHKE, in COME HERE, and

Mr. WALTER MONTGOMERY and Miss AGNES ETHEL in

THE LADY OF LYONS.

Box Book open for all the nights. Next week, Mlle. JANAUSCHKE as LADY MACBETH. Admission to Saturday Matinee, \$1 to all parts of the house.

MARIE SEEBACH—DRAMATIC SEASON.

Fourteenth Street Theatre, formerly Theatre Francaise.

GREAT SUCCESS OF A GREAT ACTRESS.

SUPERB ACTING. UNIQUE ART.

Performance every night. Saturday Matinee.

THURSDAY and FRIDAY.

LOVE AND INTRIGUE (Kabale and Liebe).

First time of Schiller's renowned tragedy.

MARIE SEEBACH as LOUISA MILLER.

SEEBACH MATINEE—JANE EYRE.

SATURDAY AFTERNOON, October 15, at 1,

GRAND SEEBACH MATINEE.

Seats can be secured at Schiller's music store, 701 Broadway, Fourteenth street Theatre and 114 Broadway.

In preparation, MATHILDE ADRICHENNE LECOUREUR, TAMING OF THE SHREW (Die Baskinthe Wildespenstige).

MARIE SEEBACH'S MATINEE.

SATURDAY AFTERNOON, Oct. 15, at 1 o'clock

(doors open at 12).

JANE EYRE; OR, THE ORPHAN OF LOWOOD.

MARIE SEEBACH in her great role of JANE EYRE.

MATHILDE VENKTA as SARAH REED,

and the entire strength of the Company.

Admission at the Matinee, to all parts, \$1. Reserved seats in parquet and boxes, 50 cents extra. Proscenium Boxes, five seats, \$10. Admission and reserved seats in Dress Circle, \$1.